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THIRSTING FOR GOD.

A SERMON BY THE LATE REV. ABRAHAM BOOTH, AT THE MONTHLY MEETING AT MAZE
POND, NOV. 23, 1797.

(From the Notes of W. B. Gurney, Esq.)

Psalm lxxiii. 1, 2. "O God, thou art my God, early will I seek thee, my soul thirsteth for thee: my flesh longeth for thee in a dry and thirsty land where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary."

I presume that were I to say, that among all the books of sacred Scripture, which from time to time we peruse in our public assemblies, in our families, and in our closets, there are none more calculated to excite devotional affections in our hearts than the Book of Psalms, I should not say anything inconsistent with the experience of many now present. I think I have found some advantage in my private devotions by reading some part of the book of Psalms after I have been reading some other part of Scripture, as it has tended to excite those thoughts and those affections which ought ever to be exercised in prayer. Having for a few years past made that my practice pretty often, I have found advantage in it; for whether it is so with you or not, I must confess that I have need of every assistance to excite devout affections in solemn prayer, and especially in secret prayer. When we assemble, as we are now assembled, in a public manner, many circumstances are adapted to excite something like religious affection and devotional feelings, which do not attend us when we are alone before God.

It is not with a view to establish any point of doctrine, or to dwell on any point of duty, that I have now read

these words, but in order, if it please God, to stir up in my own mind and in yours, those affections of which I have been speaking. I shall consider the words in the order in which they lie.

The first article in this text is a devout exclamation, "O God!" I call it so in contradistinction from the profane manner in which the same words are often used by people professing to regard the Bible, and calling themselves Christians. When the sublime sentiments which this exclamation contains possess the mind, there is something in it which has an immediate tendency to excite devout affections. The word God in our English tongue is used to express the self-existent and the infinitely glorious Being from whom we derive our life, possessing every excellence and absolute dominion. But there is a further idea attached to it when we use it with reference to that manifestation, which he has been pleased to make in the Gospel, that manifestation which we have in the appearance and work of Jesus Christ. For a sinner on his knees when seeking intercourse with God to adopt the language of this exclamation, and to do it in a proper manner, is adapted to his edification: it is fitted at the same time to excite in his heart expectations from him whose name he solemnly pronounces.

The next thing is a confident assertion, "Thou art my God:" it is an assertion of a fact most interesting, a fact that is pregnant with happiness. There

is a sense in which every ancient Israelite might with some propriety adopt such language, on the foundation of the covenant into which Jehovah entered with them as a people. He then engaged to be their God as a nation, as well as to be their sovereign, and they engaged to avow him as their God in opposition to all the abominations of idolatry. Speaking with regard to that covenant, David might say as well as any other Hebrew, "Thou art my God."

But I presume there are few in this assembly who acknowledge the inspiration of the writings of David and the excellence of his character, who doubt whether he might not with strict propriety on a much higher account use this language, "Thou art my God." It is plain from a great part of his inspired compositions, that his heart abounded with such affections towards Jehovah as were suitable to that sublime relation in which he stood to those who were called by his grace. It becomes every one who has a God to call upon Him, to place his confidence in Him, indeed it must be so. Whatever has our supreme regard must be sought after, and will be regarded habitually and constantly. With that idea David, when he said "Thou art my God," laid in his claim upon him, the source of all happiness, Him on whose smiles angels live. But in order to our having such views of God as to be enabled to say, "Thou art my God," we must be acquainted with him—with the grace manifested in the Mediator—we must be acquainted with that mercy he has revealed big with spiritual blessings for our impoverished souls. My brethren, every one who believes in Jesus Christ, who is converted to him, whose heart is united to him as the hope of the guilty, whose conscience is under the authority of Christ, and who is disposed to perform the Redeemer's will, has reason to say when addressing the glorious Creator of all things, "Thou art my God," and I am persuaded will do so. I am far from believing that a knowledge of God being our God is included in the nature of faith, but I am persuaded that whoever is awakened to a sense of sin, whoever feels his wretched state and is convinced that he deserves eternal ruin, will not be satisfied without seeking to know that Jehovah is in an especial sense *his* God. Let none of us consider ourselves as in earnest about our souls, and as having our hearts prin-

cipally set on spiritual and eternal things, while we are habitually careless about an interest in God. If God is not our God, we can never enjoy happiness. I do not mean to say that this is the first thing to be believed, but that those who are in earnest about their souls and seeking eternal life, will not rest without seeking to know this. And they who seek wisely will not seek it in the enjoyment of sudden impulses, or the occurrence to their minds of certain texts of Scripture; but if they think and feel as Christians, they will treat God as their God; for there cannot be any substantial believing of God's being my God detached from a disposition on my part to treat him as such by dependence, by love, by submission, by concern for his honour, and seeking communion with him as my supreme happiness.

The next thing in these remarkable words, is a holy resolution, "Early will I seek thee." To 'seek God' is a Scripture phrase frequently used, and it denotes not merely mental inquiry, but the use of religious appointments according to the revealed will of God. The term *early*, as here used, may be understood both literally and allusively. It may be understood literally. David was a man of prayer; he was frequent in his devotional exercises—when therefore he says "early will I seek thee," he may be understood to mean that he will address God in solemn prayer, and that he will endeavour to improve such parts of sacred Scripture as were then enjoyed by the Jewish church at an early hour in the day. I will not suffer much of the day to be spent after the sun has arisen before I have addressed thee in prayer, before I have meditated on thy excellencies, before I have perused thy sacred writings. My brethren, it is important that we in our daily walk have something of this kind on our minds, and not merely on our minds, but on our consciences and on our hearts. You, perhaps, find as I do, a very shameful and criminal defect in this respect. I have often thought did I but rise with a desire for converse with God, did I but go to him with that hungering and thirsting with which I go to the table on which he has spread his mercies, my desires throughout the day would be much more devotional than they are.

"Early will I seek thee," as it regards public worship. Give me leave to say, if we would imitate David, we

should perhaps be at our place of worship much sooner than we sometimes are. When persons merely through carelessness, indolence, and want of forethought and industry in performing the little affairs which are necessary in their families are so late that the worship of God is begun before they are present, it is to the disgrace of their Christian character. I say when it is through want of foresight and order in their necessary and unavoidable affairs in their families, it is shameful and criminal—it is not treating God as the people of the world treat their amusements, for when they go to places of amusement they will be industrious, they will exert themselves, in order that they may have the whole of the pleasure which the amusement, in their opinion, is calculated to afford; whilst some persons seem to think that they make their appearance tolerably early if they get to a place of worship before the text is taken, which is in fact shutting themselves out of the greatest part of worship. Preaching is a religious exercise, it is an appointment of God which ought to be performed and attended to in a devotional spirit; but preaching is not strictly worship, nor is hearing, worship; but in singing the praises of God and in prayer we engage directly in worship. Be on your guard then, my friends, against neglecting the worship of God or any part of it.

This word ‘early’ may be understood in an allusive sense. When persons are in earnest to perform anything which is important (and to be done by such an hour) they will be at it early in the morning; they will be diligent in the performance of it, they will not be easily withdrawn. Whether the Psalmist used the term in this sense I dare not say, but it is very plain from what follows, that he was in earnest. God gives us our blessings, but where there is a coolness and indifference the heart is not in a state to receive those blessings with that gratitude which ought to attend the reception of them, and thus if we are cold and indifferent as to divine things, we are not in the way to enjoy the pleasures of godliness. I know not how it is with you, my dear friends, but I seldom read a psalm or a chapter in a devotional way but I meet with something that greatly reproves me, that convicts me of something criminally defective in the dispositions of my heart, or in the

manner in which I perform devotional duty, some negligence, or the omission of some moral or religious duty. Perhaps it may be so with many of you; but I have for many years been persuaded that those persons who read their Bibles without convictions are most frequently very stupid in their consciences, and quite ignorant of the true character of God, or they have through the influence of temptation got into a poor, lukewarm, carnal state of mind. Oh, my friends, we have constant need to guard against this. Let us continually say unto God, “Early will I seek thee.”

The next thing is an expression, a more direct, emphatic, and amplified expression of fervent desire, “My soul thirsteth for thee in a dry and thirsty land where no water is.” The title of the Psalm informs us that it was penned in a desert—when David was necessitated to be absent from the sanctuary, when he could not assemble with others for worship at the Tabernacle, and it is in reference to his situation when shut out from the enjoyment of the public ordinances of devotion that he makes use of the language before us, “My soul thirsteth for thee.” My brethren, when I read such a passage as this, and deliberate upon it, a variety of thoughts occur to my mind. I am struck, first, with the emphatic language used to express the devotional dispositions of his heart. It is very strong indeed, even making allowances for the language of poetry (for David was a poet), there is a force, an expansiveness, an energy in the language which exceeds, alas! very much what I feel in point of devout affections in my own heart. Supposing I were laid aside by some very afflictive event in Providence, which compelled me to be absent from intercourse with religious people in their devout assemblies, I fear that my devotional disposition towards God would be much weaker than that of David. But why should the desire of my heart be more languid than his? Oh, how shameful, how criminal! I enjoy abundantly better means of information as to my understanding, better means of edification than David, considered as a private Israelite, and not under the influence of supernatural agency, possessed under that dispensation. He enjoyed much less of edifying means in public ordinances, much less of a delightful nature

than I or you do. David, notwithstanding this, delighted in these ordinances, and he assigns the reason for it. Were you and I, my brethren, deprived of the New Testament, had we never seen it, had we been possessed of nothing but the writings of Moses, David, and the prophets, and been possessed of no more divine influence on our minds than we now have, how little of the glorious character of God, how little of the amazing mercy of God, how little of the spirituality of his law should we have known! When the ancient prophets uttered their predictions respecting the person, the sufferings, the kingdom, and the glory of our Lord Jesus Christ, the Apostle Peter informs us they made their own predictions the subject of their meditation and inquiry. I derive conviction from this; I wish to feel my own inferiority to David considered as a saint of God on this ground; and my brethren and sisters, I apprehend that if we are not in the habit from time to time of reading our Bibles in this way, we make but very little improvement by them. If we are not comparing the devotional spirit which breathes in the sacred writings of that period with our own devotional spirit, comparing the greatness and preciousness of the promises possessed at that period and the present, comparing the gratitude of the ancient saints for those promises and their dependence on the fidelity of God with the gratitude and the dependence we exemplify, comparing the influence which the divine precepts had on their hearts and that which they have on ours, comparing the examples of the ancient saints with our own conduct, and so forming conclusions with regard to our own character and behaviour, we do not read the Scriptures as we ought to do. But in this way of proceeding there will be petitions to God from time to time arising from our hearts and producing a holy importunity with God—in this way we may have communion with God, and in this way improvement in the Christian life may be greatly promoted; if we think of a Hebrew under the ancient dispensation, which dispensation had so little of Jesus Christ in it compared with the Christian economy, which gave so small a view of the riches of divine grace, of the way in which pardon and peace were to be enjoyed, under such a dispensation finding himself so delighted with the worship of

God, having his heart so interested in it,—surely that must reflect reproof upon us all.

But I must hasten to make a remark or two, lastly, on the motive which influenced David thus to express his desire. This is included in the second verse, "To see thy power and thy glory so as I have seen thee in the sanctuary." Power and glory are here used not as including the whole character of God, but these two are here particularized. When David went to the Sanctuary it was to behold the beauty of God—not in that emblem which was called the Shechinah, the miraculous cloud of glory resting on the mercy-seat, for he was not a priest, much less the high priest, he never was in the most holy place to behold that miraculous cloud. No, it was the spiritual glory of God as exhibited, though imperfectly, in the ordinances of divine worship—David having learnt something from the revealed will of God which excited strong hope and earnest expectation from God, was desirous of making use of those means which were within his power, to enjoy those privileges which were to be enjoyed in public worship. When he went, it was according to what he here says, not in a merely formal customary manner to see and be seen, not merely to satisfy a dictate of conscience, but to behold that wonderfully glorious and excellent object, in the beholding of which the saints above are happy. My brethren, when we come to our places of worship from time to time, it is necessary that we should scrutinize our motives, that we should see that we go to worship God, to behold his power and his glory as he displays them in the sanctuary. Do we not often hear people say, I am going to hear such a preacher; seldom do we hear them say I am going to worship God; still more seldom is it that we hear them say, I am going to behold the glory of God as it is presented to us in the Gospel, as it is to be viewed in the person of Jesus Christ. My brethren, there is much formality in our religion, in the religion of each of us; there is much of carnality in religion amongst us, and this is to be deeply lamented. When we go for any purpose short of instruction communicated to our minds, sacred impressions made on our consciences, holy affections excited in our hearts, the beholding God in his ordinances, communion with him

in the enjoyment of those ordinances, we do not act on pure principles—there is something unworthy of religion, unworthy of the Christian character. We all have need to watch against this; we all have need of the influence of the Holy Spirit to preserve us from this, and to produce in us that frame of mind, that state of heart in which we shall have the most realizing view of the power and glory of God.

But there are, perhaps, some of you, my friends and fellow-sinners, who have never thought of these things, whose consciences never reprove you for not wishing to see the glory of God, who never prayed to see his glory. If there be such, your state, my dear friends, is highly lamentable. You know nothing experimentally of God; you are not in the way to heaven—those who are must see the glory of God in this world, his true spiritual glory, the excellency of that glory as it is displayed in the person and offices of Jesus Christ, for if ever we behold the glory of God it is in the face of Jesus Christ; they are changed

from glory to glory by the Spirit of the Lord. Many people talk about religion and going to heaven, just as if there was no preparation of the heart requisite, as if there was nothing to be enjoyed till we have quite done with earth. These people are deceiving themselves. None have any solid ground to think they shall enjoy heaven when they die, unless they have some taste of divine love here on earth. Though there is nothing necessary to the justification of our guilty souls but the righteousness of Jesus Christ, there is much necessary to communion with God, especially in the heavenly world—that sanctification which is to be experienced in the diligent use of means, and whoever expects that sanctification through the agency of the Holy Spirit while he is living in the neglect of watchfulness, is certainly deceiving himself.

But time has elapsed—I must leave these few thoughts, presented to you with very little regularity, to your own meditations, and to the divine blessing.

THE TRIALS OF DANIEL AT THE COURT OF BABYLON,

Addressed to Young Men.

IV. THE DEN.

Should not every young man aspire to the most honourable station in the army of the cross? Should he not pant for that position which permits the most to be accomplished for the triumph of the holy enterprise? Should he not fix his eye on that crown of unfading materials which an approving leader will bestow upon the diligent—the heroic—the successful? He should. But the path to such an elevation may be ascended only with great difficulty. Discipline of the severest kind alone can prepare for signal success on earth, and distinguished glory in heaven. And whenever such discipline is seen to produce the requisite faith, and fortitude, and holiness, they are soon perceived by the watchful eye of the Mediator, and applied to the great purposes of his kingdom.

How noble and arousing an example is that of Daniel! Here was a man who had been trained by repeated trials

His character was now matured and enriched by sanctified experience. The ground of his trust was well defined, and the way to the city of refuge well known. He could now be entrusted with great duties, and could safely be commissioned to enter into hazardous positions for the promotion of the divine purposes. Accordingly he was introduced into a new trial, surpassing all those which preceded it, both in its fierce requirements, and in the extent and glory of its effects.

In tracing this remarkable transaction, it is impossible not to be struck with the reflection—a reflection which the boaster should not overlook—that however much irreligious persons may rejoice in their freedom from the service of God, they are yet the most complete and most menial of all servants. They serve a master whom they do not love, and promote a cause in the triumphs of which they will never share. Every

one, indeed, acts according to his own motives, and pursues his own personal ends; and, it may be, gains what he desires, and accomplishes satisfactorily to himself his own projects; but all his success, however brilliant, and however stupendous, is but a platform which shall be taken down and cast aside, as soon as the spiritual church can dispense with its services.

When Darius, or Cyaxares, had been seated on the throne of Babylon by the victorious arms of his brother-in-law, Cyrus,* he resolved to appoint an hundred and twenty princes over the different provinces of the realm, and to raise the now distinguished subject of this narrative to the honour of being their President. It is not difficult to conceive how such an elevation would procure for him the envy of his associates. This is the penalty which depravity always levies on triumphant virtue. They assembled together, and having resolved on the death of Daniel, consulted as to the means they should adopt to accomplish their object. "We cannot," said they, "request the King to destroy him, because he has already shown him singular respect, and has even thought to set him over the whole realm. Neither need we endeavour to entrap him in the discharge of his official duties, for in those he is so able and so faithful that the attempt were hopeless." The problem was to find an expedient which should at once gratify the king, secure Daniel, and render his death as certain and as signal as possible; and the wisdom was worthy of a nobler cause which supplied the following solution! "The king," they continued, "has just ascended the throne. He is giddy with recent victory and unusual elevation. Nothing can be more acceptable to him than flattery. We shall approach his throne, and humbly professing our allegiance, pray that a decree may be instituted requiring all the subjects of the realm to testify their loyalty in some visible manner, affixing at the same time upon those who shall refuse to comply, a punishment proportioned to such deliberate treason. Now it is necessary, that whilst this testimony of loyalty should be highly exalting to the King, it should, to answer our purpose, be of such a nature as to elicit Daniel's resolute refusal. We all are aware of that

Hebrew's punctiliousness in religious duty to his God. Let us obtain a command to all the kingdom, to offer up prayer ONLY to the king, and Daniel will beyond all doubt incur the penalty!" Admirable project!

Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

Thus far the scheme was permitted to succeed; and even already it promoted the cause of righteousness. Already the presidents and princes acknowledge the secular skill and unspotted integrity of Daniel; and already they record their testimony to his continued faithfulness in the worship of the God of his ancestors. But it is not enough that these excellencies should be known to the few, they must be published over the whole kingdom, for the glory of God.

Daniel speedily heard that the writing had been signed. He could not for a moment doubt that the arrow was aimed at him. His whole life, since he came a youth to Babylon, had been one series of dangers. He never closed his eye-lids without being doubtful whether the dawn would not reveal some new device for his destruction; nor did he ever venture on the business of the day, without being convinced of the possibility of hearing of some decree levelled at his life. But amid all these contingencies he maintained perfect steadiness of principle. The rule of his procedure was, in all circumstances to adhere to duty secular and religious. And we may be assured, that when this intelligence reached him, he experienced no perplexity as to the manner in which he should act. He saw that death was in the cup which his enemies had mingled for him; but perils never released from fidelity. While the voice of God commanded him to advance, he neither dared nor desired to retreat.

* Jos. Ant. x. 11, 4. Bp. Lowth on Is. xiii. 19.

It is true that one can almost hear the kind and gentle admonitions of his watchful friends. "O Daniel, our brother, your life is of the utmost value! Remember, we beseech you, how much depends upon your continuance among your exiled countrymen. Act, then, we implore you, with becoming prudence! Far be it from us to advise you to suspend the worship of our God; but it is our opinion that you might, consistently with your principles, pray early in the morning, or late at even, when your foes are absent; or, if not, that you do at least retire to the less public part of your dwelling, or have your windows properly secured, so that no curious eye may alight upon your devotions; this we shall consider but the prudent exercise of principle." To which the convictions of Daniel would evidently lead him to reply, "I can distinguish between what is prudent and what is selfish. It is not in any circumstances prudent to displease Jehovah; and to omit an occasion placed in one's hands by providence, of exhibiting the power of his grace, and the elevating glories of that inheritance which lies beyond the most shameful grave. What is a single mortal life to the possible salvation of thousands of deluded idolaters?" Accordingly, when Daniel knew that the writing was signed, without any hesitation, "he went into his house; and his windows being," not closed and shrouded, but "open in his chamber," even "towards" the appointed spot, the city of "Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God," without yielding in the slightest respect to the edict of Darius, but in every respect acting "as he did aforetime."

"Then," the great and longed for juncture having arrived, "these men assembled, and found Daniel praying and making supplication before his God." The fact was undoubted, and it was precisely that which was required for the Mediator's purposes. Now it became known over all Babylon, under her new government, that there were religious motives sufficiently powerful to induce a person to resist a decree of the king, under the penalty of being cast into a den of ferocious lions; and, moreover, that this individual worshipped neither the gods of Babylon, nor

the gods of Persia, but the God of the captive Jews. Thus an end most important was accomplished, but still inferior to that which these persecutors speedily proceeded blindly to promote.

Instantly they came to the king (lately the subject of their flattery, now of their malignant tyranny—constant associates!) and reminded him of his unchangeable decree. The king assented, saying, "the thing is true, according to the law of the Medes and Persians, which altereth not." Having gained the concession, they pointed with triumphant malice to *that Daniel* as its first and distinguished victim. No sooner was the fact announced, than the plot burst upon the mind of Darius. He saw that he was taken in the snare of his own inconsideration. He grievously accused himself for the part he had acted, and "laboured till the going down of the sun" to protect his conscientious and beloved subject. But the absurd nature of the law rendered his exertions unavailing. Yes! there were vast spiritual advantages of which he was ignorant suspended on the issue. The true religion was to be brought into terrible contrast with heathen idolatry. The Jews of all subsequent ages were to be confirmed in their faith, and the enemies of God were to meet with an exemplary infliction of punishment. Darius, although like Pilate, he washed his hands of the criminality of the transaction, proceeded. He issued the command for the execution of the sentence. The den was in full readiness. The famished animals roared for a supply of food. The jaw quivered and the eye glared with eagerness on the first symptom of the approach of the victim.

O Daniel! Is this the last moment in which we shall behold thee? From thy father's house we have traced thee to the court of Babylon. We have marked thy early dangers, thy noble piety, thy advancing honours, and must we lose thee thus? Oh is it thus that thy life is to terminate? He disappears. A stone is laid upon the mouth of the den, and the king seals it with his own signet, and the signet of his lords.

That night was a sad one in the royal palace. Its stupendous halls, which usually resounded with music, in that night were silent. The king did not appear in his usual place at the evening

banquet, but retired, fasting, to his chamber. In vain he there searched for repose to his distracted spirit. The rays of the morning penetrated his solitude before his eyelids had closed in sleep, and seemed to invite him to go forth in search of the object of his solicitude. He arose, and went in haste to the den of lions. With a wavering expectation that some Almighty Guardian protected one so faithful, he called with a mournful voice to the victim who had been immersed in that fearful prison-house: "O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?"

What a moment of suspense must have followed that anxious question! If no human voice responded to Darius, as he laid his ear anxiously against the opening of the den, how grievous must the conclusion be! Daniel must be destroyed, and the enemy must have received a triumph never to be forgotten! The king must have lost his friend, and Babylon and the world a magnificent illustration of the supremacy of the blessed God!

But hark! A voice proceeds from the cavern! It is not the hoarse growl of the lion—it is not the agonized wail of the wounded—it is not the cry of one terrified by danger—it is the calm and devout reply of Daniel! He was uninjured, unblemished, unterrified!

The king's joy was unbounded. His heart ascended to God. His proclamation went into the languages of all the earth, that men should tremble and fear before the God of Daniel.

Thus, O Immanuel, thy right hand and thy holy arm hath gotten thee the victory! Thus hath thy love protected thy faithful servant; and thus wilt thou ever protect those who expose their lives for thee! Never may we doubt thy power, thy tenderness, thy unwearied care; and ever may we devote all we are to thy glorious, advancing and triumphant cause!

A thousand practical reflections struggle for expression, as we close this sketch of Daniel's trials; but closed it must be, and intermingling prayer and meditation must supply the rest.

Liverpool.

MEMOIR OF MR. WILLIAM RUSHTON, JUNIOR, OF LIVERPOOL.

BY THE REV. JAMES LISTER.

WILLIAM RUSHTON, junior, was born in Liverpool, 23th March, 1796. His father and mother were members of the Baptist church in Byrom-street, at that time under the care of the late celebrated and beloved Rev. Samuel Medley. His father, who has been for many years a deacon in the Baptist church in Lime-street, still survives to lament the loss of a son who was the glory of his hoary head. His mother died in 1833, and was spared the grief of such a bereavement. She was a woman of strong mind, sound judgment, and of warm social affections, eminent for hospitality and kindness to the poor, and employing her influence to advance the prosperity of the church and the happiness and comfort of all around her.

In April 1811, Mr. W. Rushton was baptized and added to the Baptist church in Lime-street, when he had just reached his fifteenth year. That he had for a considerable time previously been the subject of divine teaching appears from his diary. Having completed his education at school, where his tuition was

chiefly of a commercial kind, he was placed in the counting-house of the late Samuel Hope, Esq., who was then a cotton broker in this town. Mr. Hope died in October 1837. He was treasurer, in this country, for the Serampore Mission. It is superfluous to dwell on a character so generally known. His intercourse was very extensive with eminent Christians in this country, in America, and in the East. From his early years he took a lead in institutions connected with the advancement of Christ's empire, in Sunday schools, Bible Societies and Missions, as also in plans subservient to the moral and political improvement of society. His death has made a deep impression; and it much affected the mind of Mr. Rushton who had been in his employment from Sept. 1811 to March 1817. It is very probable that had Mr. R. at the time he went to Mr. Hope, imparted to his parents the strong desire he possessed of being a minister of Christ, and his predilection for sacred learning, they might have encouraged him to follow those studies,

classical and biblical, and theological, in which he subsequently took so much pleasure, and made so great progress.

In 1817 he commenced business for himself. In August 1821, he was united to Miss Brown, of Wigan, who has shared his joys and sorrows ever since, and survives with her son and two daughters to learn and feel her loss and theirs. Both in business and in the marriage relation he appears to have sought divine direction.

In a brief memoir like this it is impracticable to introduce the chief events in a career of twenty-seven years. He made several excursions to different parts of England, Scotland, Ireland, and the Isle of Man, some for his health, and some for preaching the Gospel. It will be more profitable to give an outline of the chief excellencies which displayed the grace of God in his Christian character. The study of the Scriptures he pursued with intensity and stedfastness from the beginning to the end of his course. To secure this object more effectually, he learned the Greek and Hebrew tongues, in which these Scriptures were originally composed. To these he devoted much time and labour, furnishing himself with the best aids in English and Foreign works which money and care could procure; and, as many of the best critical works for the acquirement of Hebrew and Greek are in Latin, he also mastered that language, and made progress in the wide field of Grecian and Roman literature. The knowledge of Latin also opened to him the stores of continental divinity. But his chief delight was in biblical studies, and he pursued all others only in subserviency to them. The Old Testament in the Original was his favourite, which he examined very minutely, and sought aid for attaining its literal meaning from the Septuagint, from Jewish writings, and from the best modern versions. Latterly he was engaged in a work found among his papers, an arrangement of Hebrew Synonymes, a very difficult undertaking, and requiring a most extensive and sound knowledge of the language. He was much devoted to such researches: and probably some of his papers may be hereafter of use to the biblical student.

His zeal was very ardent for evangelical truth. Far from resting in that knowledge of the Book of God which is attainable by learning and critical in-

quiry, and which is undoubtedly most valuable as the basis of all teaching and learning, he desired to be taught the truths of the sacred Scriptures by the Holy Spirit, to have an experimental acquaintance with them, and his heart and conduct under their influence. His diary, preaching, and conversation, and the whole tenor of his life gave evidence of this.

His creed was strictly Calvinistic, approaching nearer to the system of Dr. Gill than any other, while he held, along with the sovereignty of God in his purpose and influence—the freeness of Grace, the calls and invitations of the Gospel to sinners of various classes, and the complete warrant furnished in the word to sinners, as such, for their application to the Saviour.

He was much opposed to all departures from the great doctrines of the cross, and had a peculiar sensitiveness to any movement in that direction. Talents and learning, knowledge and eloquence in a minister were in his estimation of value only as connected with experience, sound views, and pious zeal. He loved gospel truth amidst all denominations, in the Establishment or among Dissenters. In Evangelical truth he knew no party. Romaine, Owen, Whitefield, Toplady, Mickle, the Erskines of Scotland, and any who held firmly the grand tenets of the Reformation were favourites with him.

His conversation was much on sacred topics. He was occupied with a business which required incessant attention; and all who are so occupied are aware of the influence which it exercises over the mind: the most eminent saints have found and lamented the difficulty of combining fervour of spirit in God's service with diligence in business. And his diary bears frequent testimony to the inward struggles of his breast. Attention and liberality to the poor took a lead in his character. Believing that God had chosen the poor to be rich in spiritual blessings, and that many of them are eminent in piety and goodness and peculiar experience, he loved to associate with them, to visit them at their homes, to enter into their trials and to relieve their wants. On proper occasions he advocated their cause, and sought to promote their comfort and happiness. His pecuniary liberality was great. He had a wife and family to support in a respectable station, and the

calls of humanity, philanthropy, and Christianity usually made on professors in his rank, to satisfy, with which he cheerfully complied. He exercised hospitality without grudging, and contributed freely to objects of utility of which he approved. He employed money for necessary and beneficent purposes. Hoarding it up was not in his judgment one of the ends for which God made men. He devoted a considerable proportion of his income to the free preaching of the gospel by his own itinerant labours, to the aid of gospel ministers, the relief of the poor, and the missionary cause in foreign parts. His liberality in these departments has doubtless contributed to raise an opinion of his having either large private property, or a very profitable business. But his concern was to lay up treasure in heaven and to make friends by the mammon of unrighteousness, and such friends as ere this have received him into an everlasting mansion. May such as cherish his memory and profess attachment to his great principles, imbibe his liberal spirit, and walk in the footsteps of his nonconformity to the present evil world.

Mr. Rushton for several years gave himself up to preaching wherever a door was opened. He itinerated frequently in this neighbourhood, and aided ministers in Liverpool. He was one of the three individuals chosen some time ago to conduct the evening service by the Baptist church in Lime-street. His two associates were Charles Grey and Edward Cearn, jun. Mr. C. soon followed Mr. G. into another and a better world. Mr. Cearn had a fine mind and cultivated manners—he was distinguished for public spirit and active enterprise, and was likely soon to have reached a commanding station in the commercial class of this great town. He died in June 1834, very suddenly, after a short illness, in his 40th year.

Mr. Rushton often preached for the Rev. Moses Fisher of Soho Street chapel on a Lord's-day morning, and was willing to labour wherever called. In preaching, his favourite topics were the higher doctrines of Grace, the privileges of Believers, and the experience and character of a true Christian as separating him from the formalist and worldling. Of late he dwelt more on the sins and self-deception of professors, and spoke most plainly and faithfully on the duties and holy conduct necessary for believers.

Amidst his worldly employments he found leisure to compose and publish a small volume on the subject of "Particular Redemption." His chief design in this work is to show and prove that redemption is confined to the elect, secures their salvation, and has the same boundaries as election. He particularly examines and endeavours to refute the views of the late Andrew Fuller, Secretary to the Baptist Mission, as advanced in his works on this branch of theology. Mr. R.'s little volume has been for several years before the public, and has excited much attention in several quarters.

The writer of this memoir does not hesitate to avow his own faith in the doctrine of "Particular Redemption" as opposed to Universal Redemption on the one hand, and Indefinite Redemption on the other. It is in his judgment of great moment and closely interwoven with the fabric of grace. Nor can he withhold his testimony to the ability displayed in the little volume of his departed friend in defence of that vital truth, and to the occasional specimens of critical acumen in the elucidation of Scripture texts. But at the same time he must dissent from some of the opinions of his friend on other matters in that volume. He questions whether we are warranted to indulge the gloomy fears expressed in various passages. (See p. 4, preface; also pp. 17, 136, 137, &c.) Surely within these fifty years there has been a great revival and spread of Evangelical truth, and a rich harvest of its blessed fruits among Churchmen and Dissenters. Let us not yield to fears. Let us hope that larger effusions of the Spirit will be imparted, and that Zion will be rendered still more glorious. Nor does the writer of this memoir enter into the views of his friend on the subject of academies connected with the tuition of men for the ministry. (See p. 161.) Mr. Rushton had peculiar sentiments on this point, on the building of chapels, and on other plans which Christians in general have promoted with all their power, as contributing in their judgment to the advancement of Christ's kingdom.

But the writer of this memoir has no intention of entering into the merits of this little volume, after having expressed his dissent from some opinions on other matters brought forward there by his departed friend.

During several months past his bodily frame had given evident marks of great

decay. However he continued his wonted exercise, attended to business, visited his relatives and friends, and preached on the Lord's-day evening till within a week or two of his death. The severity of the late winter affected him, his system being unable to resist it. At last he kept his house, where he remained only one week, and was confined to his bed only the day whereon he died. He was fully aware of his approaching departure, and spoke of it deliberately and calmly. In conversation with the writer of this memoir, he used such words as the following. "I have been struggling with death for two years, but he is come at last." "I have not changed my mind on any of the great doctrines which I have professed and preached." "All my dependence for pardon and eternal life is placed on the blood and righteousness of Jesus Christ. I come as a poor sinner to a great Saviour. I have no doubts nor fears of my safety. My confidence is fixed on Christ. I want more of his presence. I want more sensibly his love to be shed abroad in my heart by the Holy Spirit." He often repeated parts of hymns from various quarters, and showed a very heavenly and spiritual frame. He died in peace as in a slumber and without a struggle.

SINAI AND CALVARY.

'Twas dark within, and dark around,
And Sinai's voice I heard,
In the loud thunder's awful sound,
And death-denouncing word.

The lightning of that holy law
Oppressed my wearied sight;
Its glare athwart my path I saw,
But 'twas no *friendly* light.

How did my soul its fear recount!—
When, at that dreadful hour,
I dimly spied a distant mount,
Where tempests did not lower.

Now swift did I the pathway find,
The road to ascend its height;
Nor staid I till I left behind
The gloomy path of night.

But when the summit I had reached,
What scene beheld I there!
Jesus! on Calvary's cross outstretched!
Such love forbade despair.

That sight the inward tempest stilled,
And eased my troubled breast;
My heart with light and comfort filled,
And hushed my soul to rest.

And here the air seemed pure and calm,
And nought its peace disturbed;
But breathing fragrant heavenly balm,
To ease the soul perturbed.

I heard the storm beneath my feet,
Where awful thunders rolled;
While all around my sheltered seat,
Peace did its sweets unfold.

REVIEWS.

A Commentary on the Epistles of St. John. By Dr. FREDERICK LÜCKE. Translated from the German, with *Additional Notes*, by Thorleif Gudmundson Repp. Biblical Cabinet, Vol. XV. pp. 334. Price 6s. cloth.

During several years, the author of this work was an ornament of the Prussian University of Bern. On account of the eminence of its teachers, this university holds a very high rank among the universities of Germany. Here Niebuhr taught history; here Christian Brandis taught and still teaches philosophy; and Aug. Schlegel, the Indian languages, and here Dr. Lücke was distinguished as a divine. Time was when he would not have produced so orthodox an interpretation as this commentary. When he lectured in the University of Berlin, though all admired his eminent qualifications for the office he sustained, yet it was not difficult to detect his leaning towards Neology. In this work we notice with peculiar pleasure an entire freedom from that pestilential system. The translator says, with perfect truth, that the many high qualifications which Dr. Lücke possesses as an exegete, his diligence, his learning, his acuteness, his candour, his freedom from prejudice, and the Christian spirit particularly observable in his polemics, will be appreciated by discerning theologians of this country. He has previously written a voluminous commentary on St. John's gospel; and during many years' study has made himself familiar with the apostle's spirit, and style, and manner. His high competence to interpret the works of St. John, may also in no small degree be ascribed to this, that he not only sincerely admires, but with equal sincerity loves his author; therefore he recognises no higher law in his interpretation than this, "above all things endeavour to ascertain the author's true meaning." No one, who carefully reads this work, will differ from the translator, when he adds, that we find such a spirit and such a principle manifest in every page.

It is a serious inconvenience to the reader, that so valuable a work should have been published without either an

index or table of contents. The following synopsis will show its plan. There is an Introduction which contains six chapters. I. *The authenticity of the first Epistle.* This is shown to be particularly clear, from the testimonies of Polycarp, Papias, Irenæus, Clemens Alexandrinus, Tertullian, and Cyprian. The argument of Lange is proved to be in every particular untenable, and incapable of rendering doubtful the authenticity of the epistle. Bretschneider's objections are examined and refuted. II. *When and where the Epistle was written.* The time was subsequent to the writing of the gospel, and the place was probably Ephesus. That the epistle, like the gospel, seems to have been written in Asia Minor, is shown to be the most secure and the least hazardous conjecture. III. *To whom the Epistle was written, and whither directed.* The conclusion at which the author arrives is, that it was a circular letter, addressed to several contiguous congregations in Asia Minor, which in common stood in the same relation to the Apostle, generally had attained the same degree in Christian culture, and were subject to similar failings and threatened and assailed by the same pagan heresies. IV. *External form of the Epistle, specially with reference to the Gospel of St. John.* J. D. Michaëlis called it a treatise, Berger considers it as the practical part of the gospel, and Sterr as its polemical part. The author coincides with the judgment and tradition of the ancient church, who unanimously considered it as an epistle. V. *The subject of the Epistle, and its internal form.* After stating, that the difficulty of arrangement is greater in this than in any other epistle of the New Testament, the author adopts Knapp's Disposition as the basis of his arrangement, and describes the epistle as a cordial letter of the apostolic paraclesis. It is, he says, quite in the tone of a calm but forcible admonition and exhortation, more allusive than explicit, rather calling to remembrance and prescribing, than teaching or explaining any thing new. Its grace and cordiality, its depth and sim-

plicity ; in spite of this simplicity, so much freshness ; in spite of obscurity in particulars, so great perspicuity in the whole ; in spite of apparent disorder and abruptness, so much of internal order and connexion ; in spite of explicitness in the prevailing ideas, so much of slight allusions and touches on truths that have been expressed ; and then observe all this elevated and pure light-and-love-image of Christianity. All this has, from the earliest ages, had such an enchanting effect upon all noble minds, and made this epistle a favourite book, especially of those who more particularly take up Christianity as a religion of love—a religion of the heart ; and who, however rejoicing in the light and in the knowledge of that which can be known, however zealous for science and intelligible notions, still rather receive the gospel by means of the immediate feeling ; who seek no light without warmth, no faith and no knowledge without love and deed, and who endeavour to render the communion with the Redeemer effective in the love to the brethren. VI. *The Epistle's motive and object.* Admitting that this epistle has a certain polemical tendency, it is shown that this tendency is very subordinate, and only indirect, and subservient to another and a higher object. The simple state of the case is, that St. John, in respect to the pastoral duty resting on him, to advance in every possible manner the readers committed to his charge in the knowledge of Jesus' doctrine, and in Christian life, as well as also to preserve them against all manner of error, found himself pressingly called upon, by the more or less defective and vacillating state of his congregations, to address to them a circular, and thus also in writing (as he in all likelihood had previously done by word of mouth) exhort them to constancy and firmness of faith, draw their attention to their chief defects in Christianity, but especially impress upon their minds the commandment of sanctification and brotherly love, and thus to preserve them from the seduction of Antichrist. Such seems to have been the most immediate occasion for writing this epistle. It is possible that the gospel may owe its origin to a similar motive, and that it too had a corresponding object ; so that St. John made the historical instruction of the gospel precede, and the epistolar parenthesis follow immediately after it.

The discussion of these topics occupies about ninety pages. Then comes the Interpretation, which occupies about two hundred pages. This is followed by an Introduction to the Second and Third Epistles, consisting of three chapters. I. *On the authenticity of the Second and Third Epistles.* Decidedly favourable as the tradition of the Church is to the first epistle, as unfavourable and as full of doubt it is with regard to the second and third, but particularly with regard to the last. After examining the testimonies and the judgments of the ancient church with the objections of modern writers, the conclusion at which the author arrives is, that as long as the genuineness of the gospel and the first epistle remains unquestionable, every attempt to render the genuineness of these epistles doubtful will be futile and vain. II. *On the ἐλεκτήρι Κυρία, to whom the second, and a Πάρος, to whom the third epistle is written.* He maintains that Kyria was the name of this lady, to whom ἐλεκτήρι was a suitable designation, as being a Christian lady of eminent piety, probably a widow of advanced age, and the mother of several Christian children. But whether she was a deaconess or not, and whether she lived in Asia Minor, are questions which may be asked ; but who can answer them ? Of Caius he remarks, that besides the one mentioned in the third epistle, there are three mentioned in the New Testament : Caius of Corinth, Caius of Macedonia, and Caius of Derbe. If any of these be the individual here referred to, it can only be the last. But as this name was very common, and the persons of St. John's time must have been partly quite different from those who were St. Paul's companions, this individual may be altogether different from any of these. He seems however to have been a distinguished man in his congregation ; but whether he held any ecclesiastical office cannot be determined. At all events he lived in a different community from that of Kyria. If both had resided in the same place, it would be inexplicable that there is not any material reference from the one of these letters to the other. III. *On the occasion and object of these two epistles, and when and where they were composed.* The occasion and object of the second epistle are contained in the personal relations of St. John to Kyria and her children, which personal

relations are but imperfectly alluded to. It seems that St. John had at this time an opportunity of writing to his friend. He takes the occasion of congratulating her on account of the truly Christian conduct of her sons, which he had, in all probability, but lately had the satisfaction of observing. He exhorts her faithfully to abide in the Christian truth and love, and more and more strictly to separate from herself, and keep at a distance every thing antichristian. If Kyria was a distinguished lady in the congregation, it is easily explained, why particularly to her, St. John should give the precept of refusing Christian hospitality to antichristian heretics. The third epistle seems to be a letter of introduction to travelling Christians. Impossible as it is to determine, with any degree of probability, where Kyria and Caius lived, it is equally impossible to say with any certainty from what place St. John wrote, either to the one or to the other. It is most probable that both epistles were written at Ephesus, that the congregations in which Kyria and Caius resided, were in Asia Minor, that they belonged to St. John's circle of congregations, and that the apostle used to visit them from Ephesus.

Then follows the commentary, and after this, a translation of the three epistles. - An appendix on the ancient Greek and Latin interpreters of St. John's epistles, especially on Didymus and Eumenius, is added, which is styled "a contribution toward the history of the New Testamental exegesis."

As a specimen of our author's mode of interpreting, we select a part (we wish that our limits would allow us to give the whole) of his commentary on 1 John v. 16, 17. Many of the best expositors have supposed the whole of this obscure passage to refer to the extraordinary and miraculous circumstances in which believers were placed in the apostolic age. Perhaps few are entirely satisfied with this explanation. Taking the hint from St. Augustin, Dr. Lücke gives the following view :

"St. John," says he, "distinguishes between an *internal* and *external* community of Christians; only the former consists of God's true children, the latter contains a medley of perfection and imperfection. He can accordingly, without contradicting himself, ch. iii. 6-9, and here, 18, quite well suppose the possibility of the existence of mortal sin *within* the Christian community. St. John does not declare whether a mortal

sinner can be converted or not, and he prohibits the Christian communities to intercede for those who sin unto death from no other motive than this, that otherwise the essential distinction betwixt good and evil, betwixt light and darkness, betwixt the communion of God, and the communion with the world, would be weakened and obfuscated in the Christian's conscience. If, according to God's eternal law and judgment, the loss of eternal life in Christ (spiritual death) is inseparably combined with the sins of infidelity, worldliness, and uncharitableness, because they directly abolish the Christian principle : the true (the critical) Christian cannot, and may not implore God to give *life* to those who commit mortal sin. He would be asking what cannot be granted; he would be praying for that which is repugnant to God's will; he would confound light with darkness in God who is holy and just, and thus suppose a repugnance in God. The Christian may ask *life* of God, only for such as do not sin unto death, and consequently, do not annihilate the *life* in themselves; for in that case only his *petition* is according to the will of God, and can be granted.

"It will appear from ver. 17 and 18, that this is the right interpretation of the passage. St. John shows, ver. 17, that indeed every action and every intention which is contrary to the divine law, is in its essence sin, but that still there exists a difference between the sin unto death, and the sin not unto death, a difference as to the degree of intensity and effect of sin. The true Christian, as such, cannot sin unto death; but he is subject to the sins not unto death, as long as he walks in the flesh. St. John therefore adds this consolation, ver. 18: 'But we (also) know, that every one who is born of God does not sin, (in this sense, the sin unto death) but that he who is born of God keepeth himself from so sinning, and thus is unassailable to the evil one, the prince of this world, who maintains the sway of darkness and death over his own.'"

We need scarcely remark, that we deem this work a valuable addition to our stock of English biblical literature. The translation is stiff, arising very much from the translator's extreme anxiety to give the precise turn of the author's thought. Hence on some occasions, he has been obliged to coin new words, and in all cases he has retained the rhetorical terms with which the work abounds, which were suitable to it, as being originally delivered to a class of divinity students to whom such terms ought to be familiar, but not, at all suitable to the general reader, who in nine cases out of ten will not understand the technical word, unless he is capable of using the Greek Lexicon.

Lectures on Establishments and Extension of National Churches, delivered in London, from April 25th to May 12th, 1838. By THOMAS CHALMERS, D.D., and LL.D., Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France. 8vo. pp. 182. Price 6s. cloth.

Public attention has been strongly directed during the last month, to the series of Lectures on National Churches which were in course of delivery at the King's Concert Room in Hanover Square. Curiosity could not fail to be excited by the novelty of such a procedure, sanctioned by a class of the community who have been accustomed to treat the theme as out of the sphere of argument, and by the singularity of the fact, that a learned professor from Edinburgh, a clergyman of the Presbyterian Church of Scotland, an eloquent and evangelical divine, in one word, that Dr. Chalmers, should have been sought and induced to undertake the labour. It has been heightened by the announcement from time to time in the London papers, of the well-dressed throngs attending; of the presence of bishops, peers, and princes of the royal house, and of the cheers by which the lecturer has been greeted while reading, and the rapturous applause in the midst of which he has uniformly retired. These lectures are now before us in an authorised form, having issued from the press under the superintendence of the lecturer himself; and we apprehend that our readers will prefer a hasty notice of them in the present number, to one more extended and deliberate at a future time.

In the first lecture, Dr. Chalmers proves that the gracious operations of the Divine Spirit do not supersede the propriety of employing means for the dissemination of the gospel; a position which no intelligent Christian would think of denying. He then argues that, "by a system of endowed churches, public worship and religious instruction might be introduced into hundreds of districts which, but for this provision, might have remained in grossest heathenism; and still nothing else be taught but a pure and scriptural Christianity;" but he does not tell us that this bright vision has ever been realized. He eulogizes the discrimination of the reformers of the sixteenth century, in retaining the machinery which they found for disseminating instruction, and only

changing the character of the instruction conveyed; and he contrasts them with "the reformers of the age in which we live—those impetuous and bustling agitators, in whose breasts politics have engrossed the place of piety; resolved at all hazards upon change; and prepared to welcome with shouts of exultation, the overthrow of those altars, which in holier and better times, upheld the faith and devotion of our forefathers." He then adduces copious citations from the Political Register of William Cobbett, to show the wide difference between an ecclesiastical establishment badly administered, and one corresponding with theoretic excellence.

Having thus prepared his way, not by the establishment of any fundamental principle, but by excitement of a hope that a national church might be something different from what any national church has ever been, the Doctor proceeds, in his second lecture, to combat the views of those political economists who maintain that in religious instruction as in worldly commerce, the demand should regulate the supply. Here he argues successfully, that Christianity never was promulgated thus, but, that both in ancient and in modern times, missionaries sustained by their own exertions, or by the contributions of fellow-disciples, have carried the gospel to those who had not sought it, and who were not prepared to pay the price of its transmission to them; and that even in Dissenting congregations, the expenditure is not confined generally to what the mere sense of justice in seat-holders would furnish, but that deficiencies are supplied, sometimes by the zeal of individuals in the community, and sometimes by appeals to Christians at a distance. Every species of contribution originating in love to Christ or to the souls of men he systematically excludes, as inconsistent with the principles of economy, and shows that, this being excluded, adequate exertions for the maintenance and diffusion of Divine truth will not be made. The substance of this lecture might in truth be condensed into one brief sentence:—If the principle of benevolence be taken away from Christianity, it can neither extend its conquests, nor maintain its footing. Into its exordium, however, he introduces an anecdote, affording a striking illustration of that confusion of thought which he often betrays in his reasonings:—

"In Edinburgh, a few years ago, at one of those public meetings where the connexion between church and state is no sooner spoken of than it lights up an instant and sensitive antipathy in the hearts of assembled thousands, there was a speech delivered by an American clergyman of the Presbyterian denomination, who happened to be an acquaintance of my own. The multitude whom he addressed were every one of them enraptured, at hearing from his lips, that the idea of any such connexion was held in perfect abomination all over America. I afterwards ventured to make the whole controversy a subject of conversation with him; and my first question was, whether if a Christian philanthropist, seized with a strong affection for a district in Maryland, were to bequeath ten thousand pounds for the erection of a church and ministerial dwelling place, and for the maintenance of a clergyman, providing at the same time that this clergyman should be of the Presbyterian denomination, and that, in things ecclesiastical he should be wholly under the control of his own Presbyterian judicatories in America—whether such an endowment would be rejected by their General Assembly, or Supreme Court of Management, as an unscriptural and unchristian thing, or be accepted by the body as an accession to the means of religious usefulness. There could be but one answer to this question, which was, that an endowment thus destined, and thus placed under the guardianship of what he deemed to be a pure and scriptural church, would be welcomed and encouraged to the uttermost. I then asked whether, if these endowments were so multiplied as that the whole state of Maryland should be covered with them—still adhering to the supposition that the theology of all these Maryland clergymen was in no subordination whatever to the will of the testators, but only to the will of their ecclesiastical superiors, the presbyteries and synods, and General Assembly of America—whether such an arrangement admitted by him to be desirable and good in reference to one small territory, whether the character and effect would be at all changed, if the benefit of it were multiplied several hundred times, and spread over the whole of Maryland. It of course was most readily admitted, that just as one apple multiplied by 750, does not land you in 750 oranges, but in 750 apples, so one moral and religious benefit, multiplied by the same number, does not land in 750 evils, but in 750 most unquestionable and most desirable benefits. After this, the transition was not a difficult one, from the single State of Maryland to the whole United States of America; and then the only adjustment betwixt us which remained to be made was, whether such a great and general endowment that would have so delighted all their hearts, if coming from the hands of so many thousand generous individuals, whether, if it had come

down to them as the fruit of an endowment that had been instituted many hundred years ago, and was, therefore, so firmly based on a separate and proprietary right of its own, that no one individual could honestly affirm of himself, that he was injured by its existence in anything that belonged to him—whether, as he and his brethren would rejoice in the coming on of such an endowment, whether they would willingly consent to the taking of it off at the clamorous outcry of men who represented it, not only as a bane and a burden on the commonwealth, but as an unchristian abomination in the midst of their land. The rejoinder upon this was a very memorable one. If all you mean by an establishment is an organized provision for a clergy, we should rejoice in it. If this be the whole amount of the connexion between church and state—if maintenance and nothing else come from the one quarter, and an unfettered theology from the other, without contamination from the authority of man, but subject only to an ecclesiastical judgment, grounded on a principle of deference to the Word of God—a simple arrangement of this sort is truly a different thing from what we understand by a religious establishment. The thing we deprecate, is the authority of the civil magistrate in matters of religion; but we should be thankful to him or to any one else, for giving us what he termed an organized provision for clergymen. Now, this organized provision is truly all that we contend for; it is just, in other words, a legal provision for the support of a Christian ministry—an arrangement which might truly be gone into, and which actually is gone into, without the slightest infringement on the spiritual prerogatives of the church, or on the ecclesiastical independence of her clergymen. It is obvious from all this, that the indignation of our transatlantic friend was directed against a wrong object; and that he failed in making the requisite distinction between the act of a government in giving food and raiment to ministers, and the act of a government in assuming a lordship over the creed and the consciences of ministers. But it is not amid the din and uproar of public acclamations that men can be expected to distinguish very clearly between the things which differ."—pp. 34—38.

Now, if the worthy Doctor had "distinguished between the things which differ," a little more clearly, he would have seen that the whole of his imaginary establishment in Maryland, proceeded from voluntary donations, the donations of persons approving the system endowed, and desiring its extension, and that it is not against such donations that "din and uproar" are generally excited, either in Edinburgh

or elsewhere. He draws, also, from his unwary friend, whose skill in rhetoric appears to have been greater than his skill in logic, the concession, that what would be beneficial in an isolated case, would also be beneficial as a general rule; whereas, the extension of endowments throughout a whole community would have a very different result from that of the endowment of one small portion. And, however accommodating the answer of the American visitor might be, Dr. Chalmers ought to know that intelligent English Dissenters are accustomed to maintain, that all permanent endowments, however originated, are unscriptural in principle, and operate injuriously upon the religious interests of their possessors.

The third lecture is entitled, "Vindication of a National Religious Establishment, in Opposition to the Views of those who allege the Sufficiency of the Voluntary Principle." Here a distinction is pointed out between voluntarism *ab intra*, and voluntarism *ab extra*. When a congregation from their own contribution, whether formed by seat-rents or otherwise, support their own minister, that we are told is *internal voluntarism*, "because the members of the congregation raise within themselves a sufficiency for all their expenses. In as far as they have been helped to accomplish this by the contributions of others, not members of the congregation, we shall put it down" says the lecturer, "to *external voluntarism*, as coming from people without the limits of the congregation." Internal voluntarism, we are told, "is just another name" for the system of free trade in Christianity—the system of the economists; and then this principle, that the demand should regulate the supply, being resuscitated for the purpose, is regularly put to death under its new name. This having been effected, and its mangled remains having been exhibited again to view, we are told the cheering truth, that the voluntary principle which the antagonists of national establishments plead, "cannot be the sufficiency of internal voluntarism, which is but the system of free-trade under another denomination, and the short comings of which have been made abundantly manifest." At length we come then to the proof of the inefficacy of external voluntarism. And what is it? Strange as it may appear, all that

is advanced amounts but to this:—the work has not been accomplished! It is true that in the remainder of the lecture there are some illustrations of the inability which the eloquent author professes, to discern the reasons why legislators should not interpose to give Christian education to all; and some argument to show that to make the people genuine Christians, and consequently moral and obedient to the laws, would be cheaper than to restrain them by policemen, and punish them by judges, as it assuredly would, if true conversion could be with certainty effected at a moderate sum per hundred; and an elaborate attempt to prove something, as the author rightly states, "not previously seen, perhaps not even suspected before," namely, that "a parliamentary vote in aid of religious education, is, both in principle and effect, but an example of the voluntary principle, *ab extra*;" but none of these things are adduced as formal proofs; all, absolutely all that is advanced to disprove the sufficiency of the principle with which alone Christianity furnished its adherents during three centuries, is contained virtually in the following sentences:—

"We do not object to these supplemental efforts of private Christians, and by which the short-comings of an establishment might in a greater or less degree be repaired. But ere we confide the religion of our people to the growth and multiplication of these churches, we should like to know in how far they have filled up those blank spaces, which, in the course of an increasing population, our national churches have left behind them. In the deficiency of our existing apparatus, the voluntary principle has had an ample field for the trial of its energies; and we desire to understand whether, in virtue of those spontaneous and expansive properties which have been ascribed to it, the mighty surplus of our unprovided millions has indeed been overtaken. In this land of perfect toleration, there has been no want of liberty for the great experiment; and now, at the end of at least a century, since chapels may without let or hindrance have been planted in each vacant portion of the territory, let us be told whether all the national, and all the voluntary churches together be commensurate with the exigences of our augmented population."—pp. 80.

Now, if we were impartial inquirers, examining this learned champion's arguments against the adequacy of the voluntary principle, that we might form an

opinion on the subject, we do think we should be disappointed that nothing more should be said against it than this. 'Here are men,' we should say, 'maintaining that the love of Christ constraining his disciples to exert themselves in the promotion of his kingdom is a principle sufficiently influential to perform the work which he assigned to it in the beginning of the gospel dispensation; and here is a man of transcendent powers, a master in the art of persuasion, who is employed to show that this principle is inadequate, and that the British Government must undertake the business, or it never will be done. And now, having listened to him hour after hour, when at length he comes to the point, all he has to say is, that the work is not yet achieved.' But, perhaps the principle has not been fairly tried. Perhaps another principle has generally superseded it. Perhaps there has been an establishment on which good men have been taught to rely, instead of arising each one to the work, deeming it his own business. Perhaps the most active friends of this voluntary principle have been met in their exertions by authorized functionaries, who have frowned upon them, and proclaimed them intruders. Perhaps, when they have felt in their pockets for the gold and silver which they desired voluntarily to employ in the promulgation of truth, they have found that a collector of compulsory subsidies to a different system has taken from them the means of fulfilling their intention. Perhaps, the conduct of the established clergy has led men to regard the gospel as a clerical invention

"a profitable fable," to its official teachers, and thus made them doubly hard to win. And it may be that we should inquire whether the argument would not bear to be reversed; whether a Voluntary might not appeal to fact in order to show the inefficacy of the system which he impugns; whether he might not for example point to a Cathedral town, and ask, 'how is it that there, where your Protestant establishment has had for three hundred years every facility afforded to it, where every hundredth man you meet is a clergyman, and consecrated buildings abound,—how is it that there so many churches are empty, and so large a part of the population is sunk in ignorance and vice?'

The fourth lecture is a very poor one. It is "On the Circumstances which de-

termine a Government to select one Denomination of Christianity for the National Religion," but it is remarkably desultory and vague. Its amount is this:—If Governors can determine what form of religion corresponds best with abstract truth, that is the form which they should patronize; but if this is a question too hard for them, let them consider what form of religion is best adapted to promote secular prosperity, and establish that!

"Let us imagine for a moment the concession made, though we think it neither a right nor a necessary concession, that it were too theological for a parliament to decide between the two religions of Popery and Protestantism, on the ground of the argument which respects their truth—there remains another argument, which it is surely competent for the most secular assembly on earth to entertain; and that is the argument grounded on the palpable and glaring experience that tells us, and with an evidence too plain to be resisted, under which of the two regimens it is that we can best provide for the moral and economic well-being of a population." p. 122.

It is with astonishment and grief that we read this passage. How sad it is that a pious man, who knows that the things which are visible to the eye are deceptive, and the things which are unseen substantial, that the things which are highly esteemed among men are abomination in the sight of God, that the natural man receiveth not the things of the Spirit of God because they are foolishness unto him, and that he cannot know them, because they are spiritually discerned, that such a man should even consent to such a test, which would inevitably have excluded Him who was condemned as a perverter of the people, as well as them who were accused of turning the world upside down; that he should indulge for a moment the supposition that it would be for the real interests of the community that worldly men should have the power authoritatively to patronize and promulgate a religious system, because it is in their judgment the best adapted to promote "the moral and economic well-being of the population!"

The fifth lecture is a striking specimen of that knowledge and ignorance, wisdom and weakness, which this ingenious and imaginative orator is accustomed to display. It treats of what he calls "A Territorial Establishment, and the Reasons of its Efficacy." It explains a

project of his own, which it would be very difficult for either churchmen or dissenters to realize, of placing an earnest, diligent, enlightened clergyman in the midst of every population of 2,000 persons, whether in city or country, whose sole duty should be to attend to his own 2,000, ministering to them on the Sabbath, in his place of worship, and on the week day in their own homes. With great earnestness he insists on the advantages which would accrue from this experiment, enforcing the necessity of seeking to awaken the attention of the irreligious by visits to their houses; not remembering that the Voluntaries, of whom he speaks in this lecture with unusual asperity, have been accustomed for some time by their Christian Instruction Societies to do the very thing that he prescribes, with this difference only, that their visitors have been unpensioned and disinterested labourers—the known tradesmen and gentry of the vicinage—instead of being what Dr. Chalmers' imaginary agents would be in the sight of the sceptical and the vulgar, mere stipendiaries seeking proselytes for their own advantage. But this is in accordance with one of his most prominent mistakes, that nothing can be done for the extension of Christianity but by an educated clergyman. Eminent as he is in many things, he has, alas! much to learn in the school of Christ, before he can enter into the spirit of that system by which “the weak things of the world” were made to confound “the things that are mighty.”

The sixth lecture commences thus:—

“We trust that it will now appear of a territorial establishment, however rapid or imperfect our description of it, that it is the only one by which the mass of a community can be out and out pervaded . . . p. 158. . .

“But we ask you to conceive how impossible it is to combine the full advantage and efficacy of this method with the endowment of different sects. For in the first place, how upon this system shall we parcel out the territory so as to make sure of a thorough ecclesiastical surveillance,—reaching over head to all the families of any given portion of it? For, shall we say first to the Baptist minister,—you take charge of these contiguous streets in one part of the city, and of the two thousand people by whom they are occupied? Secondly, to the Independent minister,—here is the outline of your vineyard, in another part of the city, comprehending so many of the courts, and lanes, and alleys, which are to be found in it? Thirdly, to the Episcopalian, we assign to you

this square with its various outlets, stretching onward till the families come up to such a number as you can still overtake? And, extending the same system from the town to the country, shall it in like manner, be pieced out geographically, so as along with the principle of a general endowment, by way of equal justice to all the sects, you may also secure the principle of a territorial operation, as being the only one by which to penetrate and pervade the mass of a community? At this rate, we shall have here a Presbyterian village; there a Methodist township; somewhere else a landward domain, marked off either by natural or artificial boundaries; and within which the business of the paid instruction will, just as it happens, be to make Baptists of all, or Methodists of all, or Episcopalians of all, or Presbyterians of all. Each shade of opinion will have its own limits, and its own localities; and, on the other hand, each locality, whether it be of town or country, will have its own theological designation. At this rate the fair face of our island would be like the skin of one of Jacob's cattle, spotted, speckled, ringstreaked, with all the hues and varieties of sectarianism.” . . . Pp. 162, 163.

“But Government, on the one hand, cannot set this machine a-going in the complicated way of having to do with men of different bodies, and different denominations—instead of providing for the Christian education of its people, through the medium of one correspondence, and with the simplicity of one management. Neither, on the other hand, can the people be made over in aggregates, and geographical divisions—each to its own variety of those multiform sects into which Protestantism has severed them. To avoid this double inconvenience, the attempt to combine the territorial principle with an equal treatment of all the denominations, must be given up as impracticable; and some one denomination must be singled out, for an establishment, whose ministers are to be charged over-head with the Christian education of the whole country—and each, in his own sphere, to have an oversight, and a certain responsibility laid upon him, for the religious knowledge and habitudes of all the families.” p. 166.

“Of these two parties—the Government on the one hand, who have established and endowed the right-thinking ministers of a certain denomination; and the ministers of the denominations, as right-thinking it may be as the first, in all the leading articles of the faith, and weightier matters of the law; and who may complain, that, while equally sound and scriptural with the clergy of the national church, they have been so unequally treated by the reigning power of the state, we say of these two parties, the state and the sectaries,

the state should, in the question between them, be least at a loss for their own justification. It is true, that, for the sake of a great moral blessing to the community, they have selected one set of ministers, to whom they have made over, in sections or parishes, the Christian charge, and entrusted the Christian surveillance of all their population. In so doing, they may have left out, let us imagine, five other sets of ministers — all of them equally deserving of such preference ; and who may therefrom complain of the partiality. But the Government cannot, for their sakes, break up the territorial principle, that great barrier against the inroads of heathenism ; and, on the other hand, we ask, in the name of Christian charity, whether the existence of their minor differences forms a worthy or sufficient cause for the barrier being taken down." pp. 171, 172.

O Truth ! Revealed Truth ! didst thou ever before stand by and hear thyself treated so openly by a Christian teacher as an intangible and worthless thing ! Error, thy old antagonist, is beckoned to thy side ; both are to await the call of princes, and so that the territorial principle be respected, and instruction of some kind be given, thy warmest friends must acquiesce ! But no :—this shall not be ; in ancient times many bled for thee ; and even in these degenerate days there are some who are willing to bear taunts and reproaches and poverty, rather than sell thee for a mess of pottage, or a splendid Babylonish garment.

But we must not charge the reverend lecturer with an intended insult to Revealed Truth. Revealed Truth does not appear to have presented itself to his remembrance while he was preparing

these discourses. From the beginning of the volume to the end we have not observed a single appeal to revelation. He seems to have forgotten that there are any statutes binding on the adherents of the cross, and that there is a king in Israel. He has forsaken the law and the testimony, and what light is in him ? Political economy is the study to which he has addressed himself, and human reason is the guide on whose discretion he relies. Nay, the evils of a compulsory system, or its apprehended evils, come not within the sphere of his remark. He does not in any case even fortify his reasonings by a reference to prophets or apostles, ecclesiastical historians, or renowned men of former ages ; strange as it may appear, his quotations, numerous as they are, are all taken from his own publications, or those of William Cobbett !

It affords us pleasure to learn that the Christian Influence Society, under whose patronage these lectures were delivered, are making arrangements for a similar course for the ensuing spring. Could such a series of lectures be delivered annually, in every town in Britain, and obtain the attention of the principal inhabitants, we verily believe that so much would be accomplished by them, by the investigations which they would prompt, and the answers which they would elicit, that within ten years the question between the advocates of compulsory, and of voluntary churches, would be completely and for ever set at rest.

BRIEF NOTICES.

The Paragraph Bible. The Holy Bible, containing the Old and New Testaments: Translated out of the Original Tongues, and with the former Translations diligently compared and revised, by His Majesty's special command. Arranged in Paragraphs and Parallels. 1838. Price 10s.

It is well known or ought to be known to every reader of the scriptures, that the division of the inspired books into chapters and verses is a comparatively modern invention. The division into chapters is generally ascribed to Cardinal Hugo, who composed a concordance

in the twelfth century, and availed himself of this expedient to facilitate reference. The division into verses was made in the sixteenth century, by the learned printer, Robert Stephens, in the course of his reading while travelling on horseback, as we are informed by his son Henry, in the preface to his Greek Concordance. It is difficult to decide whether the advantages or disadvantages of this mode of exhibiting the sacred text preponderate ; but we are, on the whole, inclined to think that it has been productive of more evil than good. It often interrupts the reader's view

of the connexion, and it conduces materially to the baneful practice of contemplating the dictates of inspiration in small, broken fragments, without regard to the scope of the passage in which they occur. This volume has been published by the Tract Society with a view to the correction of the evil. It gives the version in common use without any other alteration than the division of the text into paragraphs only, the figures denoting the chapters and verses being dismissed to the margin, and the printing of the metrical parts, such as the Psalms, the Proverbs, and portions of the prophecies, in parallelisms, according to the nature and order of the original. It is reprinted from a bible on this plan, which was edited by Dr. Coit, president of Transylvania University; and everything is said that is necessary to insure confidence in the accuracy of this edition, when it is stated that it has been printed under the superintendence of the Rev. Thomas Hartwell Horne, and the Rev. Dr. Henderson.

Scripture Illustrations; being a series of Engravings on Steel and Wood, illustrative of the Geography and Topography of the Bible, and demonstrating the truth of the Scriptures from the Face of Nature and the Remains of the Works of Man, with Explanations and Remarks. By the REV. J. A. LATROBE, M.A. Chaplain to the Right Honourable Lord Mountsandsford. Nos. 1, 2, 3. Quarto. Price 2s. 6d. each.

Geographical and topographical illustrations of Palestine and the adjacent countries are works of great utility. Familiarize the minds of young people with the scenery in the midst of which the transactions recorded in sacred history took place, and you fortify them effectually against many of the ignorant cavils of sceptics, and enable them to understand and relish more completely than they otherwise would, both the literal and the figurative representations of the inspired volume. Such illustrations as we have before us are as much superior to the fancy pieces which were formerly bound up with our bibles, as authentic biography is superior to monkish legends. In these three numbers we have, engraved on steel, a map of Canaan in the days of the patriarchs, a map of Mesopotamia, a map of the Nile, a map of the Wilderness between Egypt and the promised land, and eighteen exceedingly beautiful engravings on wood. One of these gives a view of the Nile at the time of its annual overflow; and another, the same river under its usual appearance. Mount Sinai is exhibited, as seen from different situations, with some of the scenery in surrounding valleys, the coast of the Red Sea, a wild palm tree, and many kindred objects. These engravings were originally published with the last edition of Scott's Commentary; and the proprietors are now rendering a service to the public, by issuing them in this separate and

easily attainable form. The work is to be completed in twelve monthly numbers.

The Gospels Harmonised: with Notes, explanatory, experimental, and practical: forming a Complete Commentary on the Four Evangelists. Chiefly by ADAM CLARKE, L.L.D. F.A.S. Arranged from the best authorities, for the use of Ministers and Students, and divided into sections of convenient length for family reading. By SAMUEL DUNN, Author of the Lives of the Rev. Adam Clarke, L.L.D., John Howe, &c. &c. &c. 1838. Svo. pp. 506. Price 8s. cloth.

Mr. Dunn tells us in his preface, that his object has been "to give the events of the evangelical history as near as possible in their chronological order; and to divide them into sections of most convenient length for the closet, the family, or the school." This object he has pursued steadily, and the result is presented to us in an attractive form. To those who accord with the compiler in his very high estimate of Dr. Clarke as a commentator, the work must be acceptable; and christian readers whose views differ materially from those of that learned writer will agree with us, that this is a respectable, cheap, and useful volume.

The Child's Own Bible: A Selection of Narratives of the leading Events of Revealed Religion, in the Language of Holy Writ; illustrated by numerous appropriate Wood Engravings, chiefly after the Ancient Masters, from Drawings by W. H. Brooke, Esq. F.S.A., engraved by Messrs. Wright and Folkard, Slader, &c. London. 1838. Parts 1 and 2. To be continued monthly. Price 2s. each.

The publishers, the printers, and the engravers have done their best to render this an attractive and useful book; but we cannot give any commendation to the editor. With an intention of christianizing old testament narratives, he has introduced phrases derived from subsequent revelation, and doctrinal notices, in a manner which appears to us to be more likely to bewilder than to enlighten. The mass of Hebrew criticisms appended are also, in a Child's Bible, wholly inappropriate.

Expository Lectures on the General Epistle of James. By the Rev. BERNARD JACOBI, of Petershagen, near Minden in Prussia. Translated from the German. Foolscap 8vo. pp. 236. Price 3s.

Portable commentaries on single books of scripture are works which there is no danger of multiplying unduly. Many valuable publications of this kind, translated from the German, have recently appeared, adapted exclusively to the use of theological students. This, on the contrary, is intended for popular reading, consisting of a series of discourses addressed to the author's congregation at Pe-

tershagen. The exposition is evangelical and sober, and evinces considerable skill in tracing the train of thought in the apostle's mind.

The Family of Bethany; or, Meditations on the Eleventh Chapter of the Gospel according to St. John. By A. BONNET, late one of the Chaplains of the French Congregation in London. Translated from the French by the Translator of *Meditations on the History of Hezekiah, with an Introductory Essay*, By the REV. HUGH WHITE, Curate of St. Mary's Dublin. London. 1838. post 8vo. Price 5s. cloth.

A prettier volume than this has not come into our hands for a long time. It contains eleven meditations on the affecting and instructive history of Lazarus, written in a spirit congenial with that of the apostle who penned the inimitable narrative. It is not indeed profound or argumentative; but it combines happily a lively ingenuity with evangelical sentiment, experimental counsels and tender pathos. The afflicted, and especially the bereaved, will find in its perusal a soothing and beneficial occupation for their hours of sadness.

Union; or, The divided Church made One. By the REV. JOHN HARRIS, Author of "*Mammon*," "*The Great Teacher*," &c. &c. London. 8vo. pp. 312. Price 7s. cloth.

The celebrity which the author of this volume has acquired by former productions renders it less necessary than it otherwise would be to give an extended review of this. It will be presumed, that coming from the pen of Mr. Harris, it gives an impressive view of the subject to which it relates, and many splendid illustrations of its various parts. The reader will find this expectation realized in his perusal of the work; and glad shall we be to perceive that multitudes, in every section of the church, yield to its influence. The subject deserves the devout consideration of every friend of Christ. Treatises upon it, written in a spirit congenial with its nature, cannot be too numerous. If, in every part of the field, a few men, having the confidence of each division of the army, were to make a simultaneous movement towards the centre, a compact phalanx would speedily be seen, able to resist every attack, and to exert unprecedented energy in the service of its glorious leader. Only let us be careful that we do not contend for union in the spirit of strife, or sacrifice principle in order to obtain it. But, as Mr. Harris observes, "there is not a holy intelligence in the universe which does not join in an entreaty, urging us, *for Christ's sake*, to unite. They are all interested in it:—from Him who sits on the throne, 'expecting till his enemies are made his footstool,' and waiting for his followers to unite for that end, through all ranks of holy

existences round about his throne, and down through every class of this lower creation, groaning and waiting to be delivered—all, have a momentous stake in the union of the church, and entreat us, *for Christ's sake*, to be one."

Lectures illustrating the Contrast between true Christianity and various other Systems. By WILLIAM B. SPRAGUE, D.D. Author of "*Letters to a Daughter*," "*Hints on Christian Intercourse*," &c. London, 1838. pp. 372. Price 5s.

These are masterly discourses on subjects the discussion of which requires extensive information and sound judgment. Atheism, Paganism, Deism, Mohammedism, Romanism, —Unitarianism, and Antinomianism, pass separately under review, and are compared with genuine Christianity in such a manner as to show clearly the immense superiority of the religion of Jesus Christ over all other systems, however popular and however plausible. It is important that intelligent young people should be made acquainted with the most prevalent forms of error, that they may be the better guarded against its influence, and that they may understand the nature of the fortifications which the gospel has to overthrow in different lands. There is, however, great peril attendant on such investigations as usually conducted. Here, the opposing systems are explained, an antidote is furnished to each, and the evil itself is rendered subservient to the honour of Christ and his holy gospel. This importation from Albany deserves encouragement.

Hints to Professing Christians on Consistency. By A VILLAGE PASTOR. London, 1838. 24mo. pp. 76. Price 1s. cloth.

Who does not observe occasionally in his fellow-disciples some deviation from consistency? Who has not felt sometimes a desire to give a friendly hint; but feared that he might not do it well, or that it might not be well taken? The gift or the loan of this small volume might in many such cases answer a valuable purpose. On the union of Christians with unbelievers, family worship, the discipline of children, improprieties practised in trade reverence, for the sabbath, punctual attendance on the means of grace, prayer-meetings, and several other topics, here are, ready prepared for distribution, "apples of gold in baskets of silver;" and, be it remarked, it will do no harm to the distributor to taste one himself.

Lectures on Divine Sovereignty, Election, the Atonement, Justification, and Regeneration. By GEORGE PAYNE, LL.D. Exeter. Second Edition. London. 8vo. pp. 403. Price 10s. 6d.

We are glad to see a new edition of this able work, a copious and highly eulogistic review of which may be found in the Baptist Magazine of last July.

INTELLIGENCE.

BAPTIST UNION.

Salters' Hall Chapel, *Monday, April 30.*

The Rev. J. M. Cramp, of St. Peter's, in the Chair.

After prayer by the Rev. Thomas Tilly, of Forton, the Rev. Dr. Murch read the proceedings of the Committee during the past year.

On the motion of the Rev. C. M. Birrell, of Liverpool, seconded by Mr. George Gould, of Loughton, it was resolved unanimously that the following be the officers and committee of the Baptist Union for the following year:—

Treasurer.

James Low, Esq., 30, Gracechurch Street.

Secretaries.

Rev. W. H. Murch, D.D., Stepney College.

Rev. Joseph Belcher, Greenwich.

Rev. Edward Steane, Camberwell.

Committee.

Rev. Joseph Angus, A.M., New Park Street.

Rev. C. E. Birt, A.M., Bristol.

Rev. S. Brawn, Loughton.

Rev. J. Burns, Paddington.

Rev. F. A. Cox, D.D., LL.D., Hackney.

Rev. J. M. Cramp, St. Peter's.

Rev. J. Davis, Church-street.

Rev. S. J. Davis, Salters' Hall.

Rev. J. Dyer, Fen Court, Secretary to the Baptist Missionary Society.

Rev. B. Godwin, Oxford.

Rev. S. Green, jun., Walworth, Secretary to the Baptist Irish Society.

Rev. W. Groser, Maidstone.

Rev. J. H. Hinton, A.M., Devonshire-square

Rev. J. Hoby, D.D., Birmingham.

Rev. R. W. Overbury, Eagle-street.

Rev. J. G. Pike, Derby.

Rev. T. Price, D.D., Hackney.

Rev. C. H. Roe, Clapham, Secretary to the Baptist Home Missionary Society.

Rev. W. A. Salter, Henrietta-street.

Rev. J. M. Soule, Battersea.

Rev. J. Statham, Amersham.

Rev. C. Stovel, Little Prescott-street, Secretary to the Baptist Building Fund.

Messrs. W. T. Beeby.

W. Paxon, Secretary to Baptist Fund.

J. Penny.

T. Pewtress.

W. H. Watson.

Corresponding Committee.

The Secretaries of Associations in England and Wales.

Ireland.—Rev. John Ford, Dublin.

America.—Rev. Baron Stow, A.M., Boston.

A letter from the Rev. J. Watson, and

the Deacons of the Baptist Church, Cupar, Fife, having been read; on the motion of the Rev. J. H. Hinton, seconded by the Rev. S. Green, it was resolved unanimously,

“That this Union respectfully acknowledges the brotherly love and concern for the interests of the denomination breathing in the letter of the church at Cupar; and desires the secretaries in reply to convey the opinion of the Union that the way is not clear at present to an attempt of the kind they have recommended.”

A letter having been read from James Robinson, Esq., of Portsea, written at the request of the Southern Association, directing the attention of this meeting to the system of Chapel Deeds; on the motion of the Rev. S. Brawn, of Loughton, seconded by the Rev. W. Groser, of Maidstone, it was unanimously resolved,

“That a committee be appointed on Trust Deeds, in reference to Mr. Robinson's letter, and that it be composed of the Treasurer and Secretaries, with Messrs. Robinson, Paxon, Gale, and W. H. Watson.”

On the motion of the Rev. James Puntis, of Norwich, seconded by the Rev. Jabez Burns, of Paddington, it was resolved unanimously,

“That this meeting, representing upwards of four hundred churches or congregations of the Baptist Denomination, cannot forbear to express its dissatisfaction that the privilege of printing the English version of the Holy Scriptures is confined to the Universities and her Majesty's printers. That facts have amply proved such an arrangement does not tend to secure its accuracy, while it prevents the competition among printers and book-sellers which would cause a very considerable reduction in the price.

“That a copy of the above resolution be forwarded to the Right Honourable Lord John Russell, her Majesty's Secretary of State for the Home Department, with an expression of the earnest hope that such an impediment to the free circulation of the Bible may be speedily removed.”

On the motion of the Rev. E. Steane, seconded by the Rev. Joseph Davis, of Church-street, it was resolved unanimously,

“That the motion now read on the British connexion with idolatry in India, be referred to the general meeting.”

On the motion of the Rev. Dr. Murch, seconded by the Rev. S. Brawn, of Loughton, it was resolved unanimously,

“That the motion on the extinction of the apprenticeship system in the West Indies be also referred to the public meeting.”

On the motion of the Rev. J. H. Hinton,

seconded by the Rev. S. Green, it was resolved unanimously,

"That the motion on the extension of the Scottish Kirk be also presented for adoption at the General Public Meeting."

Adjourned.

Tuesday afternoon May 1, four o'clock.

After prayer by the Rev. J. P. Briscoe, of Folkestone; on the motion of the Rev. H. H. Dobney, of Missenden, seconded by the Rev. J. Hoby, D.D., of Birmingham, it was resolved unanimously,

"That the unusual efforts which are being made to thwart the interests, and crush the principles of Dissenters, require to be met by prompt and energetic measures on our part: and that the combination of our opponents, who merge even their great differences, renders it advisable to unite in opposition thereto those Evangelical Dissenters, whose agreement in grand principles is mutually admitted.

"That therefore the Committee be requested forthwith to consult as to what measures our present position requires us to adopt, and to seek an interview with the Congregational Union, with a view to hearty co-operation."

The constitution and claims of the Protestant Dissenters' and General Life and Fire Assurance Company having been explained by the Rev. Dr. Price, on the motion of the Rev. J. H. Hinton, seconded by the Rev. W. Gray, of Northampton, it was resolved unanimously,

"That the benevolent features of the Company which secure to the families of Dissenting Ministers a portion of its profits, entitle it to the support of the dissenting body."

On the motion of the Rev. Joseph Davis, of Church Street, seconded by the Rev. John Davis, of Princes Risborough, it was resolved unanimously,

"That it be referred to the Committee of this Union to take steps to secure the wider circulation of the Rev. J. H. Hinton's Letter to Lord Bexley."

On the motion of the Rev. E. Steane, seconded by the Rev. Dr. Murch, it was resolved unanimously,

I. "That the Pastors and Messengers of the Churches assembled at the present Annual Meeting of the Baptist Union, considering that the various and continued efforts in which they and their brethren have been engaged, in conjunction with the great body of the Protestant Dissenters of Britain, to obtain a redress of their political grievances, were called for by the spirit of the times; avow their determination to maintain the conflict until they occupy their just position in the general social system of their country; at the same time regarding the advance-

ment of practical godliness in all parts of the land by the zealous preaching of the gospel, by the institution and efficient conduct of Sunday schools, by the dissemination of religious truth through the circulation of the Bible and other books and tracts, by other kindred agencies, and, above all, by the multiplication of Christian churches, as the object which is paramount to all others, they unite in commending it to the renewed, increased, and practical regard of one another, and of those whom they represent.

II. "That while on a comparison of the state of the Churches in our Denomination, so far as it is known to the Pastors and Messengers present, with their condition at any former period, there is reason to conclude that they are more actively engaged than aforesaid in aiding the propagation of the gospel both abroad and at home, it nevertheless appears to them that there is still great room for improvement in this respect; and that it be and is hereby urged with all respectful affection upon every Church in the Denomination to lend its aid, however small, to missionary efforts, whether directed to the heathen, or to the unevangelized parts of the United Kingdom.

III. "That the position in which the Baptist Denomination is placed by Divine Providence in relation to other departments of the Catholic Church, and to the propagation of Revealed Truth among the heathen, the increased intelligence of general society, and the varied and new applications of ministerial talent required by the exigencies of the present times, make it incumbent upon the churches, in the estimation of the assembled Pastors and Messengers, to draw the attention of pious young men of superior minds to the work of the ministry, and to afford them facilities before they enter upon the public functions of their office, for the acquisition of enlarged and sound learning, and of other abilities which may qualify them under the gracious influence of the Spirit, as 'workmen who need not to be ashamed;' in the confidence that God will give us, for Pastors and Evangelists, men of power, as well as of piety, if we set a proper value on the gift.

IV. "That with a view to the increase of vital religion among the members of our churches, as well as to the augmentation of their numbers by conversion, the Pastors and Messengers now assembled, earnestly recommend the adoption of frequent and special prayer-meetings, and of services out of the ordinary routine of religious engagements; and would further consider that these objects were likely to be effectually promoted, if the pastors of our churches generally would institute such meetings, and conduct them in their several districts, thus

giving their valuable aid, and the weight of their influence, to extraordinary methods of Christian usefulness.

V. "That the Pastors and Messengers, considering the great advantages likely to result from extended intercourse among the ministers and churches of our Denomination, incline to the opinion that visits having no other object in view than to promote the spiritual welfare of the churches, and the increase of Christian love, would, under the divine blessing, prove highly beneficial and refreshing; and they respectfully invite the attention of the brethren to the subject, and the expression of their sentiments in relation to it, by letter or otherwise, before the next annual meeting."

ANNUAL PUBLIC MEETING Thursday, May 3rd, at Devonshire Square Chapel. Rev. J. M. Cramp in the chair.

After prayer by the Rev. James Puntis, of Norwich, the Rev. J. Belcher read an abstract of the Report.

On the motion of Rev. F. A. Cox, D.D., LL.D., of Hackney, seconded by the Rev. B. Godwin, of Oxford, it was resolved unanimously,

I. "That the Report, an abstract of which has been now read, be printed, and circulated, under the direction of the Committee."

On the motion of the Rev. Eustace Carey, of Camberwell, seconded by the Rev. John Leechman, from Serampore, it was resolved unanimously,

II. "That this Meeting, in common with the missionary societies of our own denomination, and various other bodies of Christians, regard with feelings of unqualified dissatisfaction and regret, the connexion subsisting between the British Government in India and the idolatrous institutions of the country; that they have seen with renewed sorrow the manner in which the subject has been recently treated by the Directors of the East India Company; that they cordially sympathize with those enlightened and benevolent individuals by whom it has been repeatedly pressed upon the attention of the proper authorities, and would respectfully urge them to a continuance of their efforts; and that they earnestly invoke the Christian public of the British empire to arouse itself to those loud and united expressions of determined hostility to the evil, which, under God, cannot fail to issue in its ultimate annihilation."

On the motion of the Rev. J. H. Hinton, A.M., of Devonshire Square, seconded by the Rev. W. Groser, of Maidstone, it was resolved unanimously,

III. "That the demand made by the Scottish Kirk for an endowment to her ministers out of the national revenues, is viewed by this

Union with reprehension and alarm; since it is not merely, after the manner of all Church Establishments, a violation of the law of Christ and the rights of conscience, but an unjust and vexatious application of the public taxes, and the first of an avowed series of encroachments, of which, if one be permitted, no man can foresee the extent, or assign the limitation."

On the motion of the Rev. Charles Room, of Portsea, seconded by the Rev. James Edwards, of Nottingham, it was resolved unanimously,

IV. "That this Meeting regards colonial slavery, under every modification, as hostile to the British Constitution, repugnant to the dictates of humanity, and utterly inconsistent with the spirit and precepts of the gospel; and therefore feel constrained to express their deep abhorrence of the same, and their determination to aid the efforts which are now making to effect its entire destruction. That it is the full conviction of this Meeting, that the Act of Abolition passed by the British Legislature in 1833, has been, in innumerable instances, perverted into an engine of oppression and cruelty. That it is the deliberate opinion of this meeting, that no act short of complete, unconditional, and immediate emancipation, can meet the claims of justice, humanity, and religion; and they therefore most earnestly and emphatically call upon the members of the Baptist Union generally, and upon their ministerial brethren especially, to aid the exertions at present making by the friends of the negroes to terminate forthwith the apprenticeship system."

On the motion of the Rev. Edward Steane, of Camberwell, seconded by the Rev. W. H. Murch, D.D., of Stepney College, it was resolved unanimously,

V. "That the cordial thanks of this Meeting be given to the Rev. J. M. Cramp, for the very kind and able manner in which he has presided over the meetings of the Baptist Union during its present session; and also to the pastors and deacons of the churches at Salters' Hall and Devonshire Square, for the use of their chapels during this week."

CANADIAN BAPTIST MISSIONARY SOCIETY.

THE operations of this society have been checked by the political disturbances which have recently agitated the Canadas, but with the return of social tranquillity renewed and more vigorous efforts are contemplated to extend the influence of the gospel—the most effectual peace-maker. Accounts continue to be received, showing the destitution of religious advantages which exists in extensive and populous settlements. There is a district near Lake Huron, in Upper Canada, in which the settlements are dense and con-

tinuous, extending nearly sixty miles in length, and in several places from one to seven miles in depth, from the road which has been formed by the Canada Land Company. A minister, who recently visited this district, writes, that although these settlements have been chiefly made five or six years ago, there has never been any regular preaching of the gospel in all that extent of country, by any denomination, except at the town of Goderich. At Goderich there is a minister of the Church of England, and another of the Kirk of Scotland, but with these exceptions, the country is literally destitute of the gospel. The people were most urgent to have a minister amongst them, and pressing applications were addressed to the Committee in Canada. At present there are no ministers in the colony to supply this grievous destitution. The theological institution which the society proposes to establish for the purpose of qualifying suitable young men in the colony to enter the ministry, is about to be put in operation. Dr. Benjamin Davies, formerly of Bristol College, has been appointed to the office of tutor. The highest testimonials have been received by the committee as to this gentleman's fitness for the important charge, from individuals well acquainted with him, and most competent to advise on the subject, being themselves engaged in discharging similar duties in this country. Dr. Davies will shortly proceed to Canada, where ten young men, deemed by the committee likely to become valuable ministers, are ready to be placed under his instructions. The institution will be temporarily conducted at Montreal, the committee not having been able to determine upon a suitable location for its permanent establishment, and the erection of a building for its use. They have, however, met with much encouragement in their object. Her Majesty's Consul at New York, James Buchanan, Esq., has generously offered land for the use of the institution, at the "City of the Falls," near Niagara. Mr. Freeland, a member of the committee, has also made a similar offer of land at Brockville, in Upper Canada, but the committee have not felt able to accept either of these offers with advantage. The institution will no doubt however soon be permanently established, and its influence upon a colony so rapidly advancing as Upper Canada will be of the utmost value.

In the lower province two very valuable agents are in the service of the society. These individuals both went to that country under circumstances of an unusual nature, and their conduct exhibits a rare instance of noble and disinterested Christian philanthropy.

A Mr. Olivier, the pastor of a church at Lausanne, in Switzerland, having been deeply impressed with the spiritual condition of the

French Canadian Catholic population, became so much interested in their welfare, that he felt constrained to resign his pastoral charge, and proceed to Canada. This he did at his own expense, and relying on Divine Providence for support. He remained there, however, only for a time, his health not permitting a longer stay. The present agents of the Society, Mr. Roussy and Madame Feller, were however moved by his example and by his appeals to follow a similar course, and they likewise left Lausanne for Lower Canada, at their own expense, and depending upon some little private property, together with their own efforts for support, they arrived in 1835, commenced schools for adults and children, labouring with unwearied energy, and amidst considerable opposition, but, happily, also with considerable success. Mr. Roussy was now induced to commence preaching to the French Catholics, and some remarkable instances of conversion took place. A Baptist Church was formed under his care, consisting of converted French Catholics. Seven of these converts were baptized in September last. Great interest is felt in Montreal on the subject, as almost every attempt hitherto made amongst the French Catholics has failed, from the extreme ignorance of the people and the violent opposition of the priests. Their scene of labour is remote from the influence and co-operation of Protestants, being at a country place called Grand Ligne, near the territories of the United States, quite in the midst of the French rural population. Amongst the first movements of the recent rebellion, an attack was made upon Weser, and both pastor and converts were obliged to flee. After a temporary sojourn at Champlain in the United States, where also the labours of Mr. Roussy were rendered useful, the whole party have returned to their habitations. Their private resources are now diminished, but the friends in Canada are determined to retain services which they justly deem so important, and the committee have now taken Mr. Roussy and Madame Feller under their protection.

On the whole, we trust the prospects of this society may be considered hopeful and encouraging; and it is not doubted that its efforts will meet with the needful support at home.

Subscriptions will be thankfully received by the Rev. John Dyer, Fen Court: the Rev. S. Davis, 136, Princes Road, Lambeth; and Mr. J. W. Harwood, 37, Poultry.

The following, for this year, have not been before acknowledged:—

| | | | |
|--------------|----|----|---|
| Mr. Penny | 3 | 3 | 0 |
| W. B. Gurney | 10 | 10 | 0 |
| Mr. Kitson | 2 | 2 | 0 |
| Rev. J. Dyer | 1 | 1 | 0 |
| W. T. Beely | 2 | 2 | 0 |
| J. Pewtress | 1 | 1 | 0 |
| John Heath | 1 | 1 | 0 |

| | | | |
|---------------------------------------|----|----|---|
| W. L. Smith..... | 1 | 1 | 0 |
| W. P. Bartlett..... | 1 | 1 | 0 |
| Mr. Spurden..... | 1 | 0 | 0 |
| Miss Derner..... | 1 | 0 | 0 |
| Joseph Fletcher..... | 5 | 5 | 0 |
| Mrs. Fletcher..... | 1 | 1 | 0 |
| Mr J. J. Fletcher..... | 1 | 1 | 0 |
| Rev. J. J. Davies..... | 0 | 10 | 0 |
| Rev. Dr. Cox..... | 1 | 1 | 0 |
| Rev. W. H. Murch..... | 1 | 1 | 0 |
| M. G. Jones..... | 1 | 1 | 0 |
| Josh. Gurney..... | 3 | 3 | 0 |
| Thomas Gurney..... | 3 | 3 | 0 |
| R. Cartwright..... | 1 | 1 | 0 |
| J. Bousfield..... | 1 | 1 | 0 |
| A. Saunders..... | 1 | 1 | 0 |
| J. Freeman..... | 1 | 1 | 0 |
| Stephen Marshall..... | 1 | 1 | 0 |
| G. Deane..... | 1 | 1 | 0 |
| — Benham..... | 1 | 1 | 0 |
| J. Haddon..... | 1 | 1 | 0 |
| J. Walkden..... | 1 | 0 | 0 |
| J. Hanson..... | 1 | 1 | 0 |
| Rev. E. Steane..... | 1 | 1 | 0 |
| Mr. J. W. Harwood..... | 1 | 1 | 0 |
| W. Blackmore..... | 2 | 2 | 0 |
| Mrs. Flower..... | 1 | 0 | 0 |
| Miss Flower..... | 1 | 0 | 0 |
| Mr. Bickham..... | 1 | 1 | 0 |
| Mr. Lamedy..... | 1 | 1 | 0 |
| Rev. Joshua Gray..... | 1 | 1 | 0 |
| D. Salter (Watford)..... | 1 | 1 | 0 |
| Mr. John Coward, Liverpool..... | 2 | 2 | 0 |
| Collection at Broadmead, Bristol..... | 17 | 13 | 4 |
| Donations at Bath..... | 2 | 2 | 0 |

THE THREE DENOMINATIONS.

At the Annual Meeting of the ministers of the Three Denominations held on the 10th day of April, the Rev. Dr. Cox was unanimously elected Secretary.

DISSENTING MARRIAGES.

From official returns presented to the House of Commons, it appears that 1,141 chapels have been registered for the celebration of marriages; and that in the first six months after the Marriage Act came into operation, namely from the thirtieth of June to the thirty-first of December last, the number of marriages solemnized under its provisions, exclusive of those celebrated according to the rites and ceremonies of the Established church was 1,745.

CHESHUNT COLLEGE.

The Rev. John Harris, of Epsom, has accepted a unanimous invitation from the trustees and committee of Cheshunt College, to become its theological tutor, and proposes to enter on his duties there at Christmas next.

NEW CHURCHES AND ORDINATIONS.

HECKINGTON, LINCOLNSHIRE.

March 1, 1838. A free communion Baptist Church was formed here, consisting of

ten persons, which has since been augmented to twelve. Brother Craps, of Lincoln, came over to preside on the occasion, when brother Levesley, for thirty years an honourable member of the Boston church, was appointed to the deacon's office. This was a truly refreshing season to many. A Sunday-school, consisting of sixty children and nine teachers, has been raised within four months, but a chapel is very much needed, as the one now occupied is hired at an annual rent, and often wanted by the friends who lend it.

HECKINGTON.

Jan. 22. The Rev. E. Lefevre, for eighteen years a zealous minister of the Independent denomination, received the ordinance of believers' baptism, after two years' serious consideration. He is now fulfilling his ministry at the Baptist Chapel, Helpringham, three miles from hence.

SHEFFIELD.

On Wednesday, 7th of March last, the Rev. D. Rees was publicly recognized as the pastor of the second Baptist Church, Sheffield. In the morning, after reading the scriptures, and prayer by the Rev. J. Buck, the introductory discourse, illustrative of the constitution of the Christian church, was delivered by the Rev. R. S. Bayley (independent), the Rev. C. Larom offered the special prayer, and the Rev. J. Acworth, A. M., president of Horton College, gave the charge to the minister. In the evening, after reading and prayer, by the Rev. J. A. Miller, the address to the church was delivered by the Rev. J. Edwards, of Nottingham, and the Rev. D. Rees offered the concluding prayer.

A second Baptist Church was formed in the town of Sheffield about four years ago. Their present place of worship has been found in many respects inconvenient, but the friends have been so circumstanced, that no attempt has been made until very lately to secure one more eligible. Having, however, at length been favoured with the stated labours and co-operation of a pastor, and deeming it imperative upon all the followers of the Redeemer in this town to adopt some vigorous measures to multiply the means of religious instruction, amid the dense and benighted population around them, they feel anxious to obtain a larger, and in other respects a more commodious place of worship, than that in which they now meet. They have recently taken a plot of ground, upon a lease of 300 years, situate on the northern side of the town, upon which they propose building a neat and substantial chapel, measuring about forty-five feet by

forty-two in the clear. The situation is deemed peculiarly eligible, both on account of its remoteness from other places of worship, and of the very dense and rapidly increasing population of the immediate neighbourhood. It may be proper to state that the aggregate population of Sheffield and its suburbs exceeds 100,000; of that that number not 40,000, it is believed, can at present be accommodated with the means of public religious instruction; having the fearful surplus of 60,000 without a place in which they can stately hear the gospel. The expense of building a place of the above dimensions, with only one gallery, it is hoped will not far exceed £1,000.

With this statement and an appeal to the public to aid the undertaking, there have been transmitted to us recommendations of the case by the pastor of the first Baptist Church in Sheffield, the Rev. C. Larom, and several other highly respectable neighbouring ministers.

HAMMERSMITH.

On Wednesday, April 4, the Rev. D. Katterns (late of West Drayton) was publicly recognized as pastor of the Baptist Church, Hammersmith, formerly under the care of the late Rev. T. Uppadine.

The Rev. F. A. Cox, D.D., LL.D., (of Hackney) delivered the introductory discourse. The Rev. J. M. Soule (of Battersea) proposed the usual questions, and received the confession of faith. The Rev. J. Dyer (secretary of the Baptist Mission) offered up the ordination prayer, and the Rev. W. H. Murch, D.D., (of Stepney) delivered the charge.

In the evening, after reading and prayer, by the Rev. J. T. Cumming (Independent), of Hammersmith, the Rev. J. Leifchild, of Craven Chapel, delivered a faithful sermon to the people. The following ministers were present, most of whom took part in the services of the day: The Rev. J. E. Richards (Independent) of Wandsworth; R. W. Overbury, of Eagle Street; G. Hawson, of Staines; J. Broad, of Kensington; S. Pack-er, of Chelsea; — Robinson, of Brentford; Riggs (Independent) of Mortlake; Wilson (Independent), of Hammersmith; W. Nash, of West Drayton; and Mr. Ward, the devoted minister of the little cause at Turnham Green.

OXFORD.

The public recognition of the Rev. B. Godwin, as pastor of the church in the New Road, Oxford, took place on Friday, the 13th of April. The Rev. J. Hill, Independent minister, of Oxford, commenced by reading and prayer. The Rev. E. Steane,

in an introductory discourse, gave a lucid exposition of the great principles of protestant nonconformity. Mr. Godwin then gave a brief statement of his views and sentiments in undertaking so important a charge; and the Rev. J. Watson, M.A., of Pershore, presented the supplications of the congregation and assembled ministers, for a blessing on the union; after which Mr. Tyso concluded the morning services.

In the evening the Rev. J. Kershaw, M.A., of Abingdon, engaged in prayer. The Rev. T. Coles, M.A., of Bourton-on-the-water, preached a judicious and excellent sermon from 2 Cor. i. 14. The Rev. J. Hill, of Oxford, then delivered a very suitable address; and the Rev. E. Steane closed the services of this interesting day by prayer.

On Thursday a tea party of the church and congregation was held in the school-room, and addresses were delivered and prayer offered, by the following ministers: The Rev. H. Hinton, M.A., of Devonshire Square; the Rev. T. Waters, M.A.; the Rev. B. Godwin; and Mr. Leslie, the city missionary. The evening was spent in delightful harmony, in which it is believed both profit and pleasure were happily blended.

HASTINGS.

On Tuesday, May 8th, a new Baptist chapel was opened in Hastings. The Rev. F. A. Cox, LL.D., D.D. preached in the morning from Psal. lxxxvii. 3; and the Rev. Eustace Carey in the evening, from Heb. xiii. 16. The devotional parts of the services were conducted by the Rev. T. Griffin, of Hitchin, Herts; the Rev. T. Aveline, of Maidstone; the Rev. W. Knowles, (Wesleyan), Hastings; the Rev. J. J. Davies, of Tottenham; the Rev. T. Shirley, of Sevenoaks; the Rev. Edward Steane, of Camberwell; and the Rev. J. Birt, of Manchester. The congregations were large, and the collections liberal.

On Wednesday evening, May 9th, after prayer by the Rev. E. Steane, and a discourse by the Rev. J. J. Davies, the Rev. P. J. Saffery administered the ordinance of baptism to eleven persons. It was a season of deep solemnity.

On Thursday morning, May the 10th, the Rev. Edward Steane delivered a discourse on the character of the church of Christ, at the close of which, the Rev. Dr. Cox read a statement of the faith of those who were about to be united in Christian communion, together with a declaration of their views of the obligation involved in the new relationship they were about to sustain. They were then formed into a church by the Rev. P. J. Saffery, who gave to each of them

the right hand of fellowship. Having intimated their choice of Mr. Saffery as their pastor, Dr. Cox commended him with the church to the blessing of God. The Rev. W. H. Murch, D. D. then gave to the pastor a charge founded on 2 Cor. iv. 5. In the evening the deacons and the church were addressed by the Rev. T. Griffin. The devotional exercises of the day were led by the Rev. Messrs. Shirley, Smith, Bliss, Aveline, and Grace.

On Friday evening, May the 10th, a public meeting was held in the Assembly-room of the Swan Hotel, J. Fletcher, Esq. in the chair, when the Rev. F. A. Cox, D. D. LL.D. delivered an address to the young men of Hastings. The meeting was crowded, and it is hoped the establishment of a Young Men's Society will be the result. This terminated a series of meetings of great interest.

We are glad to learn that since this account was prepared, the attendance at the new chapel has been excellent, and that present prospects are very encouraging.

BRABOURNE.

A neat and commodious chapel has been erected for the use of the Particular Baptist Church at Brabourne, Kent, capable of accommodating nearly 200 persons; in doing which the church have been assisted by a generous friend with ground, free of expense, and by some others who have rendered a portion of gratuitous labour, by which means the building is completed for something less than £200. Although the people are poor, £20 has already been raised, and about £10 collected at the opening of the chapel, which was opened on the 9th of May, 1838, when Mr. J. Jones was set apart to the pastoral charge.

Mr. W. Syckelmore, of Smarden, described the nature of a gospel church, and gave reasons for dissent from national establishments. Mr. A. Shilling, of Bethersden, gave the charge; after which Mr. Syckelmore addressed the church. The attendance during the day was good, and the presence of the Lord enjoyed.

REMOVALS.

The Rev. G. Stonehouse, late of Middleton Cheney, Northamptonshire, has accepted an invitation to the pastorate, from the Baptist Church and congregation, Chipping Norton, Oxon, and commenced his stated labours on April 29th.

The Rev. W. Catton, late of Chipping Norton, Oxon, has accepted an invitation to the pastorate from the Baptist Church and congregation, Middleton-Cheney, Northamptonshire, and commenced his stated labours on April 29th.

BLOCKLEY, WORCESTERSHIRE.

The Rev. Thomas Smith, of Stepney college, and recently supplying at Cork and Clonmel, (at the latter under the direction of the Baptist Irish Society), has accepted the unanimous invitation of the Baptist church at Blockley, to become their pastor, and proposes to commence his stated labours on the first Lord's day in June.

EVESHAM.

We are informed that Evesham first church has obtained, as its pastor, the Rev. John Hockin, late of Thoverton, Devon; and Evesham second church, the Rev. G. Cole, late of Leamington, Warwickshire.

GRAMPOND.

We are informed that Mr. Beddow is about to resign his pastoral charge at Grampond, and is open to invitations.

APPROACHING MEETINGS.

The SUFFOLK OLD ASSOCIATION of Baptist churches will hold its Annual Meetings at Bury, on the 5th and 6th of June. The brethren Sprigg, of Ipswich, and Eyres of Otley, are appointed to preach.

The BERKS AND WEST LONDON ASSOCIATION will be held at King's Road, Reading, on Tuesday and Wednesday, the 5th and 6th of June; Rev. S. Packer, and Rev. D. Katterns will preach on the occasion.

The next annual meeting of the ministers and churches of the OXFORDSHIRE BAPTIST ASSOCIATION will be held at Campden, Gloucestershire; on Tuesday and Wednesday in Whitsun week, the 5th and 6th of June. Brethren Breeze, Cole, and Hay are expected to preach.

BRISTOL BAPTIST COLLEGE.

The sixty-eighth Anniversary of the Bristol Education Society will be held on Thursday the 14th of June, when the Rev. Benjamin Godwin, of Oxford, will preach the Annual Sermon at Broadmead Meeting. The Service to commence at eleven o'clock. The subscribers will afterwards meet in the vestry to receive the Report of the Committee and the Treasurer's account, and to transact other business relative to the society.

The examination of the students will be held in the Baptist college, Stoke's Croft, on the preceding Tuesday, and is to commence at 9 A.M.

STEPNEY COLLEGE.

The Annual Sermon on behalf of Stepney College will be preached at Devonshire Square Chapel, on Thursday Evening, June

21st, by the Rev. J. J. Davies, of Tottenham. Service will commence at half-past six o'clock. The general meeting will be held on Friday, the 22nd of June, at the King's Head, Poultry. W. B. Gurney, Esq., the Treasurer, will take the chair at half-past six o'clock.

RECENT DEATHS.

ZACHARY MACAULAY, ESQ.

We regret to announce the decease of one of the oldest friends to the anti-slavery cause—the venerable Zachary Macaulay, the friend of Granville Sharp, and Clarkson, and Wilberforce, who died yesterday (May 13), in Clarges Street, in his seventy-first year. Although the state of his health has prevented his taking any active part in the present movement, his signature was affixed to the petition of the Anti-slavery Committee for the termination of the Apprenticeship; and the cause of the negro lay near his heart. Some of his latest efforts in the abolition cause were directed to the furtherance of the object in France. Mr. Macaulay was the father of Thomas Babington Macaulay, Esq.—*Patriot*.

Mr. Macaulay's whole life, for upwards of forty years, had been devoted to the welfare of the wretched slave. At a very early period in life he went out to the West Indies, and here it was that he imbibed his first impressions, and acquired his extensive information of the dreadful horrors of the slave system. From thence he removed to the newly-established colony of *Sierra Leone*, where he was called to a seat in the council. Having passed some years there, first as member of the council, and afterwards as governor of the colony, he returned to England, and conducted the affairs of the company, in the capacity of the secretary. On the breaking up of that commercial body, Mr. Macaulay established himself as a merchant, trading to *Sierra Leone*; but during this period, and the rest of his more general mercantile career, his own concerns were in a great measure sacrificed to his ardent and unwearied advocacy of the slave. Under these circumstances, it will excite no surprise to learn that he has died without leaving any fortune to his afflicted family.—*British Emancipator*.

It is now esteemed by many a high road to popularity and fame to write, and speak, and agitate against slavery. The case was very different once; and then it was that the labours of Mr. Macaulay, first, for the extinction of the slave trade, and subsequently for the destruction of slavery in the British dominions, were truly prodigious. There was no intermission in his efforts, no

relaxation in their intensity. He met continually recurring difficulties with a spirit ever proportioned to their encounter. He sank neither under disappointment nor defeat, nor quailed under what was incomparably more hard for a generous spirit to bear,—calumnies directed against his personal character only more false than they were diversified and unwearied. The admirable sagacity he brought in aid of this great cause; the habitual prudence, penetration, and wisdom, the patience, the fortitude, the perseverance which never failed him; the high influence and command which he thence acquired in the counsels of the noble band of men, who achieved this great work of humanity; the stay which his firmness and constancy ever afforded them in the darkest hours, place the name of Macaulay (if the animating spirit as well as the more ostensible operations are to be taken into account) second to none in the glorious work to which he devoted so large a portion of the best of his days.

As editor for many years of the *Christian Observer* he rendered a most important service to his country, and aided in giving a direction and impress to the age in which he lived, of the highest spiritual value. The work, under his management, was conducted with great wisdom and discretion; and supported by the contributions of many of the admirable and distinguished men with whom he was associated in other pursuits. The sound religious views which it inculcated, and the high literary talent and learned ability by which those were illustrated and enforced, point it out as one of the most important instruments in reviving a spirit of true religion in this country.

Mr. Macaulay has, for a somewhat extended period, been removed from the public eye, and has endured not a little personal suffering and relative affliction. These and all his other sorrows are gone for ever; and as they were endured with a patient and equable mind, so they will only serve to enhance that eternal rest into which he has entered. He "rests from his labours, and his works do follow him."—*Record*.

MRS. FISHER.

Died, May 18, 1838, in the seventy-second year of her age, Mary, the wife of the Rev. Moses Fisher, of Liverpool. Her sufferings were protracted, but were endured with exemplary patience. Her end was peace.

MRS. UPTON,

The wife of the Rev. W. Upton, of St. Albans, died on the 30th of April; leaving a mourning family of seven children.

CORRESPONDENCE.

(To the Editor of the Baptist Magazine.)

MY DEAR SIR,

A few additional particulars to the suitable remarks in your number for May, regarding the New Selection, may still more interest your readers in its circulation.

I apprehend it is not sufficiently known, that many of the favourite hymns omitted in the first publication were the private property of Dr. Rippon; and notwithstanding the proprietors knew that their omission would impede its sale, and be lamented by those who would adopt the Book, as well as a matter of personal regret to themselves, they were compelled to leave them out.

The death of Dr. Rippon released them from this difficulty; and I am anxious that this event should be most distinctly stated as the reason why the trustees commenced at this particular period the revision and enlargement of the work, because, if I may judge from the letters received on the subject from all parts of the kingdom, it is a reason which will be cordially approved by those who will suffer the inconveniences which must always attend an altered edition of a congregational hymn-book, but which I am glad to say, in this instance, will be very small, as the additional hymns will be printed separately, and the numbers will be so given as to render it easy to use the old editions with the new.

It ought also to be known, that, immediately upon the decease of Dr. Rippon, the trustees sought to obtain the copyright of the Dr.'s selection, that the pecuniary benefits arising from its circulation might be extended to the denomination; and although this could not be accomplished, and the sale of the various editions of the late Dr. Rippon's Selection, will now be for the benefit of *private parties alone*, yet the efforts of the trustees of the New Selection to secure an increase of profits for the widows and orphans of our ministers, will, I trust, be regarded as an additional claim to support; and that those of our churches who have not hitherto attended to this peculiar feature of the case, will, from hence, be careful to secure all the advantages which the use of a hymn-book can bring to *themselves*.

The letters inviting the advice and assistance of the ministers throughout the country, were responded to in every instance (but one), in the most encouraging manner; and seeing that the correspondents were those who held the different shades of theological opinion prevailing among us, and all agreed in giving their aid to a revision and enlargement of the work: and the trus-

tees, having thus consulted the tastes of all parties, and yielding as much as possible to the various suggestions and nominations of hymns so kindly afforded them, it is to be hoped that the New Edition will become almost universally the Book of the denomination.

Joining heartily in your expressed desire that the Book may "advance devotional prosperity in the churches of our Lord,"

I remain, my dear Sir,

Very truly yours,

ALEXANDER SAUNDERS,

Secretary to the Trustees.

170, Regent Street,

May 20, 1838.

ON ACADEMICAL INSTITUTIONS.

To the Editor of the Baptist Magazine.

DEAR SIR,

I feel that if the subject were less important, I should owe an apology to your readers for intruding upon them a third letter in relation to our academical institutions. I do so partly in consequence of finding that in some quarters my second letter has been conceived to press for subscriptions from individuals whose circumstances may not enable them to contribute, and to throw obstacles in the way of successfully urging the claims of the institutions on our churches. I certainly never have applied for a personal contribution to any one whom I did not believe to be capable of affording it, but it is a fact perfectly well known, that there are some well able who not only have never contributed, but have refused to acknowledge their obligation to do so, and this has led me to fear that there was something in the constitution of our societies which had proved injurious, and called for correction. The duty I wished at all events to enforce on *all* the ministers connected with these institutions, was that of bringing their claims before their churches, and also before other friends to the Redeemer, in reference to whom I had urged in my first letter those reasons why many individuals who do not contribute ought to do so; and why some who do should contribute much more largely; and why all our churches, but especially those which had received a benefit, ought to bear their part. There is no doubt the principal support of our academical institutions must rest upon the subscriptions of the laity and congregational collections, until the ministerial character is appreciated as it ought to be, and we see many more of the sons of our men of property permitted and encouraged to devote themselves to a work

the most honourable in which they can be engaged. We have of late had a few in each of our institutions whose fathers repaid the whole expense, and I cannot help thinking there would be many more if the young men were not in the habit of hearing the ministry depreciated, and representations made holding out the idea that they would not find associates of their own taste and feelings, a supposition for which, I am happy to say, there is no foundation. I trust there are many young men who have had superior advantages in early life, and whose hearts are so deeply interested in the Redeemer's cause that they would be willing to give up all worldly prospects for the honour of preaching "the unsearchable riches of Christ;" and I would say a word to them on the privilege, even more than the duty, of engaging in such a work, but that it would be apart from my present object, which is that of urging on every one of your readers who is possessed of the means, the duty of contributing to our academical institutions. They may be assured that if they did the whole amount raised would not more than meet the exigency. Instead of a supply of twenty each year, we ought to have an hundred highly gifted and well instructed; and if we would prevent our intelligent young people withdrawing to other communions, and our various institutions being deprived of their pecuniary and personal exertions, it must be by affording them a ministry equal to that of which they might avail themselves in other quarters.

We have been used to hear of excellent men, who have defrayed the expenses of sending young men to the universities, and some of the most valuable men in the Established Church have been thus introduced to their labours. Perhaps some of our rich men will take the hint; and if personally excused from the trials and anxieties of the ministry, and the privations and dangers of a foreign clime, will thus have their representatives, who, while they bless God that he "has counted them faithful putting them into the ministry," shall honour them as the benevolent individuals through whose generous concern this was effected.

I am, Dear Sir,

Yours most truly,

W. B. G.

May 9, 1838.

A GOOD HINT FROM "THE PATRIOT" TO ALL PÆDOBAPTISTS.

Sir,—Our worthy friend of "the Patriot," has at different times done good service to religion; and the following short sentence, from his editorial article of May 9th, is at the same time so scriptural and so important, that it ought not to be allowed simply to occupy a line in a newspaper: "A

JEWISH POLITY CANNOT BE THE PLATFORM FOR A CHRISTIAN CHURCH." In pleading for infant baptism, Pædobaptists of all denominations, unfortunately, always lose sight of this circumstance, and lay the foundation of their practice in Jewish circumcision! But it would certainly be as scriptural to lay the foundation of the Lord's Supper in the Jewish passover; and as proper to carry it out, by admitting the whole community, without distinction of religious or moral character, to the Lord's table. If however the last be improper, (as our congregational brethren uniformly maintain,) the first is so also, and a careful attention to the axiom of "the Patriot," would restore its primitive beauty to the Christian dispensation. Baptism was evidently introduced by the Lord Jesus Christ, to distinguish his disciples from the uninstructed and unbelieving part of the world; whatever confounds them with each other, is contrary to Christ's appointment, and should therefore be steadfastly discountenanced. A respectable elder of the establishment of Scotland, with whom the writer has the happiness to be acquainted, was presently led, from discovering the scripturality of the voluntary system, to renounce Pædobaptism as inconsistent with it, and a mere relic of Judaism, or Judaism christianized.

I am, Sir,

Yours, &c.

A NEW TESTAMENT CHRISTIAN.

EDITORIAL POSTSCRIPT.

The Annual Meetings of the principal societies connected with our denomination which were held in London at the commencement of May were very pleasant. There were not so many ministers from the country as we have sometimes seen, but the general attendance was good, and every thing was harmonious. A different arrangement of some of the meetings, in respect to time and place, seems to be desirable; and we hope that the Committee of the Baptist Union, of which the secretaries of the various societies constitute part, will take the subject into their consideration. The proceedings of the Baptist Union at its late sittings are given above; the other societies have organs of their own, appended to the Magazine, to which our readers are referred for accounts of their transactions. Many other institutions of general interest have also held their anniversaries recently, a bird's eye view of which we hope to give in our next number.

It has been a general topic of remark, that no answer to Mr. Hinton's excellent Letter to Lord Bexley on the Bible Society's departure from its former comprehensive principles has been attempted.

MISSIONARY HERALD.

CCXXXIV.

JUNE, 1838.

It is once more our pleasing duty to record the transactions of our Annual Missionary festival, and we are assured we speak the universal sentiment in saying that it has fully equalled, in interest and gratification of the best kind, any previous occasion of the same nature.

Of the collections on Lord's Day, April 29th, we hope our space will allow us to insert a list at the close of this article. Although the peculiar circumstances of a few of our churches prevented their uniting in this labour of love at the present season, some others joined in it who did not appear in the list last year. At the time we write this, the amount cannot be correctly ascertained, as all the sums have not been paid in; but it will not materially differ from the sum collected last year; and the Committee have been gratified and encouraged by the cordial and affectionate kindness with which these gifts, whether of less or of greater amount, are cast into the treasury of the Lord. We trust it is increasingly felt that the missionary cause forms a bond of sacred union, eminently fitted to cement the hearts of all who love the Saviour.

On Wednesday evening, May 2, the Annual sermon for the Mission was delivered by the Rev. John Birt, of Manchester, to a numerous and attentive auditory, at Surrey Chapel.

After prayer by the Rev. James Edwards, of Nottingham, Mr. Birt selected for his text 1 Timothy, iii. 16—"Preached unto the Gentiles, believed on in the world;" which he proceeded to illustrate as descriptive of the efforts now generally made by every section of the Christian church, to communicate the knowledge of Christ to the heathen world.

After an exposition of the context, and an interesting explanation of the terms employed by the apostle, Mr. Birt proceeded to enlarge on the great doctrines and excellency of the gospel, and to urge that it should be *universally* and *freely* preached, as essential to the salvation of men. These great peculiarities of the gospel were forcibly and scripturally illustrated, and were followed by some energetic statements on its ultimate triumphs and successes. Not only was the gospel "preached unto the Gentiles," but it was to be "believed on in the world." Was it not strange that God should excite the confidence of man, and then employ such a wonderful method to restore, sanctify, and bless him? Human wisdom was confounded by the arrangements of the gospel dispensation; and still more by those astonishing and transforming results which were witnessed in every part of the field where those arrangements had been brought fairly into operation.

Mr. Birt then offered some judicious remarks by way of guidance and encourage-

ment in the preaching of Christ. He remarked that there was a fact to which a testimony was to be borne in the preaching of Christ, and that the announcement that Christ would be believed in proved the ground of our encouragement. Success was secured, for it was the promise of God. But whilst success was secured, the work was to be accomplished by the combination of prayer and zealous exertion. Prayer and labour were inseparable. The constitution of the church of Christ was essentially missionary, and it behoved all who professed it and called themselves Christians, to prove their title to the heavenly vocation by untiring and prayerful exertions to diffuse in every direction the saving knowledge of the gospel. Mr. Birt concluded a sermon of great value by a brief statement of the origin, progress, and prospects of the mission, and called upon all, especially *now*, to afford it their cordial assistance and support.

The Rev. Joseph Burton, who has just returned from the Bahamas in an impaired state of health, closed the service in prayer. The hymns were read by brethren Tyso, Eliel Davis, and Finch.

On Thursday morning, Finsbury Chapel was rapidly filled by a large and respectable assembly. At eleven o'clock a psalm was read by the Rev. C. H. Roe, Secretary of the Baptist Home Mission, after singing which, prayer was offered in the pulpit, by the Rev. J. M. Sowle, of Battersea. Agreeably to previous announcement, the chair was then taken by CHARLES LUSHINGTON, Esq., M.P. This gentleman occupied a high

official station in the Bengal government, many years ago, which enabled him to refer as an eye-witness to the operations of the society in the East, in the earlier stages of its history; while the generous and prominent part he has recently taken in the British senate, as a zealous advocate of negro freedom, enabled him, with equal effect, to advert to the successful labours of our missionaries in the west.

The Secretary then read the Report, and the Treasurer (W. B. Gurney, Esq.) presented the cash account, from which it appeared, that notwithstanding there was an increase of receipts during the last year, there was a sum of £3993 16s. 2d. owing by the Society, not including acceptances, to a large amount, not yet due.

The first resolution,

That the Report which has now been read be received and printed; and that this meeting records its grateful satisfaction on account of the various indications of the Divine blessing resting on the labours of the Society, particularly on the western portion of the missionary field.

was moved by the Rev. B. GODWIN, of Oxford, who said he was sure that motion must be approved by the meeting. A report which contained statements so interesting, and so adapted to encourage their missionary exertions, ought to be generally distributed, and seriously and attentively read. The motion commenced with an expression of gratitude, recognising the goodness of God in granting his blessing to the means which had been used. That was the way in which a motion ought to commence. In that spirit the society was first formed, in that spirit Christian missionaries had gone forth, and but for a spirit of dependence on an unseen Power, their enterprise might have been considered as a wild and visionary project of enthusiasm. Indeed that was the view taken by many who knew not how to appreciate the motives, and who could not understand the resources on which missionaries relied. If they had only glanced at the difficulties in the way of missionary exertion in India, nothing but a consciousness of having Omnipotent Power to aid them could have justified them in their undertaking. When they considered the distance of India from England—its 130 languages, not at all similar to the cognate languages of Europe—the superstitions which had taken root for many centuries, which were intertwined and mixed up with all their habits, public and private, in their civil proceedings, their history, sciences, and poetry—when they considered the immemorial usages of caste, which appeared to place an insuperable barrier in the way of that intercourse which Christianity rendered necessary—when they further considered the power which the Brahmins exercised over the human mind, and then considered the

men who went forth, and the resources they could command, it required nothing less than a firm reliance upon the promises of eternal faithfulness, and the aid of Omnipotent Power, to justify the attempt. The missionaries went forth to encounter the giant form of paganism, unaided by Ecclesiastical Establishments—they went forth with the Bible in their hands, the love of God in their hearts, and the Divine promises for their support. Did they meet with encouragement or aid from English residents in India, or from the British government there? No, they frowned on the band of insignificant and contemptible men, as they were termed, and regretted the mischief they anticipated would ensue. Within the walls of Parliament, the representatives of Great Britain listened to a bitter but eloquent invective directed against the missionaries, who were branded as apostates from the loom and the anvil gone to encounter the acuteness of Hindoo intellect. The missionaries, however, endured, as seeing Him who is invisible, and they might have said to the worshippers of mammon, "We see a hand you cannot see, and hear a voice you cannot hear." When they spoke of the success which had attended their missionary efforts on that vast continent, a great many things must be taken into account. They must consider the amplitude of the field in which they laboured, and the magnitude of the object at which they aimed. In the course of thirty or forty years churches had been formed, idolaters had been converted, schools established, the Bible translated into many languages, and such a foundation had been laid for future usefulness, that, independent of the degree of success already attendant on those labours, there was every reason in the prospect to thank God and take courage. He trusted that it would not be deemed any undue exercise of denominational partiality, if he said that the influence of the early efforts of the Baptist missionaries had produced such an effect on the Christian world, that the good they had thus indirectly done was incalculable. There was one point to which he had been permitted briefly to allude, viz. the union which had taken place between the two missionary bodies in the Baptist denomination. It was deeply to be regretted that a separation had ever taken place. Notwithstanding the good which each of them might do separately, they must necessarily frequently cross each other's path; and the best of men must be exposed to the unhallowed feelings of jealousy, rivalry, and dissension. He had long been connected with the Serampore mission, but he had always seen the importance of union. Many circumstances conspired to show its necessity. The friends of the Serampore mission were de-

terminated to make an open, candid overture, and it was met in the most kind and Christian spirit. When the discussion on the subject terminated, each one retired exclaiming, "Behold how good and how pleasant a thing it is for brethren to dwell together in unity!" He trusted that the feelings which existed at home would also exist abroad, and that all past recollections would be buried in oblivion. The latter part of the motion referred to the blessing of God on the labours of the society, particularly in the western portion of the missionary field. That part of the mission was rendered peculiarly interesting from the circumstances of that oppressed and deeply injured race whose spiritual welfare they are seeking to promote. They were not the aborigines of the country, but they or their fathers had been transported there by the cruelty or cupidity of the human dealers in flesh and blood. If there existed a race of people on the face of the earth possessing a claim on British sympathy and British justice, it was the negroes in the West Indies. He had often admired the retributive dispensations of Providence. While it had been argued that from the shape of the negroes' skulls it was impossible that they could possess sufficient intellect to admit of their embracing Christianity, God had proved before the whole world the atrocity of the libel which would deprive them of the common inheritance of humanity. He was astonished at the vast increase of members to the Baptist churches in the West Indies. He was astonished to see the negro character reach a point of elevation which he sincerely wished their masters would attain. When he considered the little time allotted to them under that wicked piece of state-craft called the apprenticeship, and saw them devoting a portion of it to the erection of places of worship where their minds might be cultivated, their children taught, and their own spirits refreshed by the gospel of Christ, and that they were longing to send missionaries to injured Africa, he would ask whether—and especially after the payment of twenty millions of British money for the restoration of their rights—they ought to be exposed to the cruelty and barbarity to which they were still subjected while under the name of apprentices, they were virtually slaves? Before I close, said the rev. gentleman, would I could send a voice across the Atlantic that should reach those now in bondage, Fellow-members of our churches, we hail you! We give you the full recognition of brothers and sisters in Christ. The colour of your skin, and the misery you endure, so far from estranging you from our affections, only give you a stronger claim upon our sympathies. We say therefore to you, Be patient, "Vengeance is mine, I will repay,

saith the Lord." Endure these wrongs; the period of deliverance must come, and in the mean time there are many hearts in Britain that feel for you, many prayers are ascending for you, many eyes watch over your interests, and our voices are raised to plead your cause. If your sighs cannot be heard by the Legislature; if the advocates of free and liberal measures disdain to hear your groans or sympathies, our prayers blended with yours never shall be withdrawn. These very annual meetings, to which with holy zeal and pious pleasure we resort, shall renew and enkindle afresh all the sympathies of our hearts, and induce us to redeem the pledge which I trust most of us have given in secret, that neither our prayers nor our efforts shall cease till you, with us, enjoy all the privileges of British Christians, and all the rights of British subjects (cheers).

Rev. C. M. BIRRELL, of Liverpool, said there were some situations and some subjects which, from their sublimity, defied all attempts to realise them. The interests suspended on them were so stupendous, and so infinite, that the mind, wearied by ineffectual endeavours to realise corresponding conceptions, and, dissatisfied with such as were plainly unworthy of the theme, cast itself down in a state bordering on despair. The rev. gentleman proceeded to describe the value of the soul, and the sublimity of the missionary work, and then said it was such feelings that made them waver between hope and apprehension, between praise and prayer, when they reflected on the vast increase of responsibility which they had assumed, by undertaking to cultivate the field of the late Serampore mission. To dwell on the oppressive aspect of the subject, was, however, hardly consistent either with the tone of this resolution, or with that lively gratitude which was due to God for so auspicious, so happy a re-union. That union had proved to the world, on a large scale, that true religion, though it might for a time admit of discord, had a powerful compensatory and restorative tendency. There was a secret bond between those who loved the same Saviour, which defied all the fury of the passions, and existed amid all the storms of the universe. Christians might war for a time, but soon each became so convinced of the hidden friendship of the other, that the one hesitates to let fall his uplifted arm, and the other smiles at the attitude of hostility. Just as a father who affected to threaten his little child, however furious his look, however menacing his posture, however loud his stamp, the little infant smiled all the while—taught by nature that a father's fury must be all pretence. They must be blind, indeed, to the movements of Divine Providence, if they did not perceive them in the

means by which this union was effected. One of the most observable providences in the transaction was, the appointment of the esteemed individual who had just sat down (Rev. B. Godwin) to the secretaryship of the Serampore mission. He believed that if it had been the intention of that Society, in engaging his services, to effect a union, they could not, if they had searched all the country, have found an individual more adapted to attain the object. But, to mark the finger of God, they had at that time no such intention. They had just placed the Society on a firm basis—they had just formed an extensive committee—they had just adopted means of increasing the resources—when his beloved friend, happening at that time to be floating on the waves of Providence, they took him on board their vessel, and gave him, in a great measure, the command of the helm. They had not, however, very long stood out to sea, before some whisperings were heard among the officers of the expedition. Some of them (of whom he saw one present) professed to be thoroughly acquainted both with the state of the navigation and the sailing qualities of the vessel. One ventured to hint that he thought she was too small for such an enterprise; another, as had just been confessed, even expressed his suspicions that some of the planks were inclined to spring; others boldly asserted that they were satisfied alike with the soundness, and the size, and the stores of the ship, but that, after all, when they considered how long they used it, and when they saw away to leeward that splendid bark, bearing so many of their own tenderest friends—going to the same port, and for the same object, they thought they had better all run down and join her, and let their own craft go to the rocks. Whether his esteemed friend Mr. Godwin joined in these first intimations, for his own part, he never could learn; but every one believes that, as he is so averse to storms, and so inclined to peace and friendship, he would not turn a deaf ear to such suggestions. But being of an exceedingly wary and cautious temper, he did not exercise his prerogative in altering the course of the vessel until he first ascertained the sentiments of the crew. Accordingly, all the crew were called to the quarter-deck, and to each of them he put the question, whether he (Mr. G.) should continue the voyage, or bear down upon the sail in the distance. Immediately one said, "Let us go down;" and another said the same, and another the same, with the exception of one or two (for he happened to overhear those answers) who had sailed so long in the little bark that they were very loath to leave her. They looked up to her masts, and said, "How can we leave her?"—and seeing the

ensigns that they had nobly gained, they said, to use the language of the most distinguished of them, "Those 'historical honours,' how shall we leave them?" But the cry was loud, and what could the helmsman do? Why, a very great conflict was commenced in his mind. He said, "If we join that other ship, it is plain I shall no longer have the command—nay, it is very likely I shall be summarily discharged! But come what will of me, (said this noble commander,) I am resolved." So with that (if the sailor's language might be pardoned) he put the helm hard a-port, the ship wore round, and in a few minutes down she dashed to their side,—as soon as they saw them, they took them all on board, and here they were all that day together. And now might God be with them. The ship was his—the crew was his—they all were his,—might He be their governor and their guide, and they ever and ever his obedient servants. Perhaps it was the duty of the person who undertook that resolution to advert to the West Indies. They ought to praise God that there was such a thing as a church in the West Indies at all, whether its circumstances were prosperous, or the reverse. When he considered the insatiable cruelty of the persecutors of the negroes, he was amazed that they should be still in being. God, however, had favoured them with many alleviations to their sorrows—such alleviations as neither their enemies, nor their lawgivers—alas! that the terms should be so nearly synonymous—were willing to give them. There was reason to praise God for making the West Indian Church one of the most illustrious monuments of true Christianity. If the page of history blazed with the praises of the warrior, the highest merit of whom was, that he placed his hand on his sword, rose up against his fellow-creatures, and quenched his vengeance in their blood, and that often for reasons the most trivial and absurd—what should they say of those men who in the midst of unparal-leled insults—men, from whom had been wrested the fruits of their labours, from whom had been torn their tenderest relations—what should they say of men who in these circumstances did not lay their hand upon their sword—did not shed one drop of their persecutors' blood—what should they say of them but what God had said, "He that ruleth his spirit, is better than he that taketh a city." Let the report go forth. It contained facts full of promise and full of prophecy; facts which told them that there was that in the Gospel which should survive the utmost opposition—that whether men persecuted or cherished it, yet its course was constantly and irresistibly onward. Let the report go forth, and let it tell the world that while they sought its eternal benefit

they feared not its fury. Let it tell the church not for a moment to relax, however vast the labour, its utmost efforts; not to alter, however wearied, its supplicating posture, while the armies fought, for the night was far spent, the day of effulgent and millennial day was just at hand.

Rev. J. H. HINTON said, that it had been left to him to state that their missionary exertions afforded abundant matter for gladness. He had risen to take a different view of it; they must be regarded as involving a very serious responsibility. The Committee viewed themselves as trustees of the Society, and on this, and on all other suitable occasions, they were happy to render an account of their trusteeship. He should be sorry if ever the time arrived when committees of benevolent institutions ceased to regard themselves responsible to those who appointed them. The transactions of this Society, during the past year, had entailed great responsibility on the committee—he alluded to the re-union of the Serampore mission. The meeting, however, had already testified their approval of the measure, by the strong demonstrations which they had given on the subject. If the separation was justified by the public, much more so must be the re-union. The committee had taken upon themselves another responsibility; they had brought the members of the Society 4,000*l.* in debt, and had adopted measures which would materially increase the demands on their liberality. The appeal of their brother Pearce, so promptly responded to, in its results, involved an additional expenditure of 3,000*l.* per annum. That was a statement of the case not at all exaggerated. If the committee had acted wrong; the only resource of the members of the Society was to turn them adrift, and take better servants into their employ; they must honour the bill which had been already drawn. The committee might be told, that they should keep within their means, and as a general principle it was correct; but it must be received with some latitude. Suppose, when they commenced the mission with 13*l.* 2*s.* 6*d.* in the exchequer, the wise people of that day had told them to keep within their means, what would have been the result? It had come to be the maxim of this Society, “Do the work, and the people will give you the money.” The maxim had often been adopted in their history; it had never failed hitherto, nor did he think that it would on the present occasion. The debt had not arisen out of any extraordinary expenditure, or any falling off in the amount of the subscriptions, but the ordinary work of the Society was much beyond its ordinary income; and it had been living for some years past on resources drawn from extraordinary supplies. Unless the

deficiency were met, the Society would be under the painful but imperious necessity of cutting off a part of its operations. Where would they begin with the excision? Would they tell Mr. Pearce that they could not sustain the expense in the East Indies? Would they inform Mr. Burton that the beautiful Bahama Islands must be abandoned? Would they write to Mr. Daniel, and state that for want of pecuniary means they could not send Mr. Harris to his assistance in Ceylon? Or would they tell Mr. Knibb that they could no longer carry on their operations at Falmouth? The most rigid economy had been observed in every part of the Society’s operations. But, though nothing had been misspent, perhaps the committee might be asked whether they had got all the money that they could. He must reply by asking another question. Had the members of the Society given all that they could afford? In order to meet the urgency of the case, there must be an enlarged scale of contributions on the part of individual members, and auxiliary associations should endeavour to increase their funds at least one-fourth during the ensuing year. The aim usually was to keep up the amount of the preceding year; and if they did so, they clapped their hands and cried, “Well done.” But it would not be well done, unless greater efforts were made through the length and breadth of the land. When attempts were made to injure the Society in the East and West Indies—when schism took place in the former, and the chapels were destroyed in the latter, a feeling of deep sympathy was excited. The missionary feeling ought to be one of deep devotion of heart; but if the spring could not be made to rise without the occurrence of some calamitous circumstance, the sooner the borer came the better. He begged to move—

“That this meeting cordially rejoices in the union lately effected between the Society and the Serampore mission. It fully approves, also, the effort to send out an additional number of missionaries to India; and as each of these measures will add very considerably to the permanent expenditure of the Society, already burdened with a heavy debt, the meeting earnestly solicits general, strenuous, and persevering exertions, to meet the exigencies of the mission.”

Rev. J. LEIFCHILD, in seconding the resolution, said, that the kind and affectionate spirit which he had witnessed that morning had been most refreshing to his mind. The Society had had a fracture; but he was glad to hear that the bone was set, that they had experienced a healing process, that adhesion had taken place, and he prayed God that the part might become firmer and stronger than ever. He would not forget that that was a religious meeting, and he therefore wished to call their attention to religious topics. His attachment to that Society was

one of principle. If he knew anything of himself, he was not one thing on that platform, and another in his congregation, in the domestic circle, or in the closet. Whenever he spoke of the Society, it was with the most sincere wish for its welfare. What promising times were these! This Society was sensible of an advance, and that was the case with all other institutions. And what would be the result? He anticipated their reply, "That the whole earth should see the salvation of God, and that the kingdoms of this world should become the kingdom of God and of his Christ." He felt, with Mr. Birrell, that the millennial glory was about to dawn; Christ was coming, He should reign, and His should be the kingdom. "Ye scoffers," said the rev. gentleman, "hear ye not now the thunders of his chariot? Lo, even now the symphonies are floating through the air, 'Peace be to earth, and glory be to God.'" When he looked abroad at the state of the world, he was struck with two facts—the acknowledged supremacy of the Christian religion over every other, and the abundance of the means preparing for its diffusion! It was an astonishing fact, that all other religions were in a state of decay. The mummeries of Popery had lost their charm on the continent of Europe; the crescent of Islamism was waning in the sky; Brahminical influence was yielding under enlightened philosophy; and there was no system on earth universally adapted to take its place like the Christian religion. Instead of exhibiting any symptoms of weakness, it was appearing at that moment with all the vigour and freshness of youth, and was extending itself more widely than even in apostolic days. Its sound had latterly gone out to the earth, and its words to the end of the world. When he thought of the means for diffusing Christianity, and of the devoted missionaries, and their no less devoted wives—when he thought of the stations they had formed and occupied, and looked to them in their lives and circles throughout the heathen world—he thought how very capable they were, at no distant day, of becoming united and blended, and filling the world with the blaze of Gospel light and truth. He echoed the sentiments of his young brother, that the millennial glory was dawning, and that they stood near to the splendid and growing triumphs of the Redeemer of the world. There was some danger of repressing these refreshing considerations in calculating the time necessary to elapse before they could take place, when these calculations were founded upon analogy with past occurrences. He thought, however, that they were based in fallacy. He knew it had been calculated, that if, out of the 800 millions of the inhabitants of our earth, three thousand were

converted every day, it would take eight hundred years to convert the world. But who could limit the Holy One of Israel? He believed that an incalculably larger effusion of the Holy Spirit was to take place than ever the earth had yet known. He knew it, for the Lord had said, "The days come that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt;" and then the converts of the Gospel should spring up, and grow as willows by the water-courses; then the church of Christ, however extravagant she had been in her anticipations, should find them all outdone; for it was predicted that she should say, in her astonishment, "Who hath begotten me these, and whence come they?" Though they might not live to see it, yet those who were going off the stage could leave the world in the assurance that it should take place; and it would probably be a greater honour to have done something for it than to be engaged in it. They ought not, however, to suspend their joy while the preparation was going on. He trusted that there was an under-current influencing good men of all denominations. The surface, perhaps, was more agitated than at any former period; but these contentions must come to an end, and happy would be the day when they terminated. The nations of the world were tired of war, but the spirit of political warfare was still rife. That might be unavoidable in working out the great principles necessary to be established, but the assurance of the result must diminish their regret. He could not help observing the altered state of the missionary character in the opinions of this country. Let them look at Williams, a poor missionary from the South Seas. He remembered the time when the missionaries from those islands were looked upon as a most despicable race; but what had been the case lately? Let them see peers taking Mr. Williams by the hand, walking with him in their gardens, and consulting him as to what religious books they should read. See the common council of London taking him by the hand, and looking in his face with as much surprise as if he were a modern Robinson Crusoe. See how that man was beloved in every circle. It had been said, and he saw no reason for concealing the name, that the Bishop of Chester frankly averred, that he looked upon Mr. Williams's book as so extraordinary, that he considered it as a continuation of the Acts of the Apostles, and called it the 29th chapter. A mighty change was taking place in this country in reference to missionary exertions. Missionary societies would soon have with them men of all ranks. It was not of the least importance

that a gentleman moving in the sphere of their respected chairman should have given his attention to the proceedings of a Missionary Society, as it was evident he had done both at home and abroad. He had been reminded that they were in debt. He remembered the spirit that had been enkindled when Mr. Knibb was in England some two or three years ago. Why should not a similar spirit be excited now? Let each one resolve for himself, that by the hand of God upon him the burden should not continue.

W. B. GURNEY, Esq., the treasurer, said that an appeal had been made which he had no doubt would be responded to. Donations had been received from many friends, both present and absent. He would appeal to those friends before him whether they had ever been the worse for any effort they had made to promote this cause? Had their families ever been impoverished by it? He entreated them to take care of the work of God, assured that God would take care of them. He should have been happy to have presented an anonymous donation, but, as treasurer of the society, it was perhaps necessary that he should state that he felt peculiar pleasure in contributing 250*l.* towards the extinction of the debt.

Several other donations were then announced, and the resolution was put and carried; after which the collection was made.

Rev. Dr. HOBY, while the collection was being made, begged permission to read a few extracts from a document placed in his hands by the Rev. W. H. Pearce, whose ill state of health rendered it inexpedient that he should attend the public meeting. It contained a cogent appeal on behalf of the missions in India, and urged upon ministers the duty of devoting themselves to foreign labour. Mr. Pearce stated that, when paying his last visit before leaving Calcutta, at one of the boarding-schools, he told a group of interesting youths that he was going to England, and asked what they wished him to obtain from thence? They replied, evidently with one consent, and almost with one voice, "Oh, sir, give us more missionaries to teach us and our countrymen." It then pointed to the destitute moral condition of many parts of India, and gave an appalling representation of the miseries incident to idolatry. In conclusion, it appealed for more strenuous exertions in supporting the missionary cause than had been hitherto put forth by the friends of the Redeemer.

Rev. JOHN LEECHMAN, missionary from Serampore, said that the motion which he rose to move had reference to the abominations of the East. It might be expected that he should give the meeting some idea of the heathen, and of the efforts made

to disseminate among them the doctrine of Christ. There were in India upwards of ninety millions of British subjects, besides about fifty millions connected, in some way or other, with England. The word "million" was apt to glide over the ear without making a due impression on the mind. He had been among these millions, and had witnessed their degradation and misery. He had seen a Hindoo worshipping a Brahmin—a creature like himself; he had seen them worshipping the stream, and taking the mud upon its banks, forming it into idols, and then worshipping that which their own hands had made. He then adverted to the immense multitude assembled at the festivals of the various idols. The opportunity was always embraced by the missionaries of preaching to them the gospel of Christ. Only a short time prior to his leaving India, he had attended the festival held at the junction of the Ganges with the sea. It was computed by a government officer, that not less than 300,000 natives were present. He was the only European there; but, with the assistance of two native brethren, he engaged in the distribution of religious tracts, and portions of the word of God. It was impossible to convey an accurate idea of the avidity with which they were received. The pressure to obtain them was frequently so great, that he was obliged to retire; and when about to leave them, men and women followed his boat into the water, in order that they might obtain copies. He trusted it would soon be found that all their labours in that distant country had been attended with the most happy results. He concluded by moving—

That this meeting observes with deep regret, that no effectual measures have yet been taken to dissolve the apparent connexion between the British government in the East, and the various abominations of heathen idolatry; and it devoutly implores the blessing of Heaven to prosper all legitimate efforts to remove this and every other obstacle which impedes the progress of the gospel of peace, and holiness, and love.

The CHAIRMAN here rose, and said, that duties at the House of Commons required that he should retire. He could not, however, do so, without stating the gratification he felt at having presided that day. He begged to express his best wishes for the prosperity of the Society, and his fervent hopes that the union of Christians of all denominations might be greatly accelerated and solidly matured.

W. B. GURNEY, Esq., treasurer, then took the chair.

Rev. JOSEPH BURTON, missionary from Nassau, in the Bahamas, in seconding the resolution, said it was eleven years since he had left England for the West Indies. He had laboured in various stations there; but lately in the Bahamas. On his arrival there he found many persons scattered through

the colony, who called themselves Baptists, but who were in a state of great ignorance, and some of them living in gross sin. They appeared to place their dependence for salvation on baptism, on prayer, or on the forsaking of some known sin, rather than on Christ. They knew, in fact, only the baptism of John, and very little even of that. Teachers and those who were taught were much in the same condition. Many of the teachers could not read the Bible, and several of them could not read a letter. The Wesleyans occupied five or six of the beautiful islands with which that portion of the world was studded—the rest were totally neglected. While, however, the people were not grounded in religion, they were not indifferent to it. The missionaries labouring in the Bahamas had discovered the spiritual wants of St. Vincent, Cuba, and St. Domingo. In St. Vincent there were 500 Baptists, who for the last four or five years had given up the administration of baptism because they knew not who were to be baptised. The most delightful results had arisen from the labours of the missionaries, and many of the natives had, since their conversion, been as successful preachers of the gospel as the missionaries themselves. The salvation of the young had been made a subject of special prayer. His mind had been deeply impressed with the importance of raising up native preachers. He thought it as much their duty to call forth that agency where churches were established, as to form churches where there were none. Each religious denomination had its appropriate

work to do. God was eminently blessing the Wesleyans among the higher classes of society, and appeared to be blessing the Baptists among the poor. There were persons in the Bahamas who had imbibed such strong prejudices in favour of the Baptists, that they would hear no other ministers. He had endeavoured, but, he was sorry to say, in vain, to remove their prejudices; they were as inaccessible to all other denominations as the Chinese were to Christianity. He mentioned that circumstance to show the importance of this Society devoting greater attention to these islands. While, however, they increased their contributions, he trusted that they would increase in their prayers to the throne of grace for a blessing to rest upon their missionaries' labours.

The resolution was then put and carried.

REV. EUSTACE CAREY briefly moved—

That the Treasurer and Secretary be requested to continue their services to the society; that Messrs. George Deane, Charles Spurden, and Charles Jones, be auditors; that the fifth rule of the "Plan of the Society" be altered, by substituting, instead of the words "eighty members," the words "not more than one hundred members;" and that the following be the committee for the year ensuing, with power to fill up vacancies. (Names read.)

REV. MR. HARRIS, a missionary about to depart to Ceylon, seconded the motion, which was then put and agreed to.

The CHAIRMAN briefly exhorted the meeting to cultivate a spirit of prayer in regard to missions. "Praise God from whom all blessings flow" was then sung, and the meeting separated.

The collection amounted to £155 18s. 8d.

P. S. Fen Court, 24th May. The length to which the preceding account has extended, and the late period at which the proof has reached us, renders it impossible to include the list of contributions, acknowledgments to correspondents, &c., which will, we trust, all be duly inserted in our next number.

One point, however, *must not* be omitted. It will have been noticed that the Society's year closed with a balance against it of £3993, 16s. 2d., and that certain friends, who have often previously thrown munificent donations into the treasury of the Lord, nobly came forward to set an example towards its discharge. Surely our friends generally, who possess the means, will rejoice to follow this example; and they will permit us to add, that what is done, should be done *promptly*.

SUMS ALREADY RECEIVED.

| | | | | | | | | | | | |
|------------------------|-----|---|---|------------------------|----|----|---|-------------------------|----|---|---|
| W. B. Gurney..... | 250 | 0 | 0 | John Dyer..... | 10 | 0 | 0 | W. P. B..... | 20 | 0 | 0 |
| A. B..... | 100 | 0 | 0 | W. W. Evans..... | 10 | 0 | 0 | W. Cozens..... | 10 | 0 | 0 |
| C. D..... | 50 | 0 | 0 | Joseph Harris..... | 10 | 0 | 0 | Joseph Laundry..... | 20 | 0 | 0 |
| Joseph Gutteridge..... | 50 | 0 | 0 | J. H. Hinton..... | 5 | 0 | 0 | B. Risdon..... | 10 | 0 | 0 |
| W. T. Beeby..... | 50 | 0 | 0 | E. S. by do..... | 10 | 10 | 0 | Member of Committee | 20 | 0 | 0 |
| M. G. J..... | 50 | 0 | 0 | P. Whitaker..... | 5 | 0 | 0 | S. C..... | 20 | 0 | 0 |
| Debtor to Mercy..... | 20 | 0 | 0 | F. Cotton..... | 5 | 0 | 0 | J. P..... | 10 | 0 | 0 |
| W. Joynton, St. Mary's | | | | Lest I should hinder | | | | J. Walkden & Son..... | 30 | 0 | 0 |
| Cray..... | 5 | 0 | 0 | the gospel of Christ.. | 5 | 0 | 0 | J. M. Thurston, by Edi- | | | |
| Charles Lushington, | | | | W. L. Smith..... | 20 | 0 | 0 | tor of Christian Ad- | | | |
| Esq., M.P.,..... | 5 | 0 | 0 | T. D. Paul, St. Ives.. | 20 | 0 | 0 | vocate..... | 1 | 0 | 0 |

In addition to the above, three of our churches, by whom liberal collections had been made on the preceding Sabbath, most kindly volunteered another on the Lord's Day after the meeting, viz.

| | | | | |
|-----------------------------|--------------------|----|----|---|
| Church Street, Blackfriars. | Rev. J. Davis..... | 15 | 10 | 9 |
| Denmark Place, Camberwell. | Rev. E. Steane.... | 27 | 8 | 4 |
| Lion Street, Walworth. | Rev. S Green..... | 10 | 0 | 0 |

IRISH CHRONICLE.

JUNE, 1838.

Subscriptions and Donations received by the Secretary, Rev. S. GREEN, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; the Messrs. MILLARD, Bishopsgate Street; SANDERS, 104, Great Russel Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 1, Rathmines-road, Dublin; by Mr. J. HOPKINS, Bull Street, Birmingham; by Mr. J. H. ALLEN, Norwich; and by any Baptist Minister, in any of our principal towns.

According to the notice in the last number of our Chronicle, the Public Meeting of this Society was held at Finsbury Chapel, on Tuesday the 1st ult. EBENEZER FOSTER, Esq., of Cambridge, kindly presided. The attendance was thinner than usual, owing, perhaps, chiefly to the unfavourable state of the weather—perhaps, however, in part, to the wide circulation of a list of meetings for the month, in which two other meetings were assigned to this Society, one at the City of London Tavern, on Wednesday morning, May 2, the other at the same place, on the Friday following. This list was printed without communicating with the Secretary—so far as we were concerned it was an unauthorized advertisement; still, it would not now be adverted to, except to exonerate the Committee from all share in its errors, and to express the hope that gentlemen advertising in future will be more careful. The publisher corrected his error in a new list, after the mischief had been done. In other respects, the meeting was as interesting and important as those of former years. The speeches and resolutions, having been reported in the Patriot of Thursday, May 3, it is needless to repeat them.

It was gratifying to have to state that the receipts of the Society for the year ending April 20th, 1838, had been fully equal to those of any preceding year, one only of extra pecuniary effort excepted. We should be glad to be the medium of employing a much larger sum upon the moral and spiritual welfare of Ireland; still we are not insensible of the honour of being intrusted with near £3,000 for such a purpose, and are most solicitous that this sum with every augmentation it shall receive, may be honestly and efficiently employed in multiplying the means of evangelical instruction in that country. And now, perhaps, more than at any former time does it behove us to increase our exertions. The Irish in many directions manifest an increasing desire to hear the word of eternal life, and certain dignitaries of a certain church, not the Roman Catholic which is every where described as interested in keeping the people in ignorance, have said that the labours of men, who of late have faithfully endeavoured to instruct the people in the way of salvation, shall cease for want of conformity to canonical law. We refer to a recent decision in Ireland against the Church Home Missionary Society and its preachers. We will not in this place denounce, as it deserves, any law, be it canonical or civil—statute law, or law ecclesiastical—which hinders ministers from acting upon the high and sacred commission of the Redeemer, “Go ye into all the world, and preach the gospel to every creature;” but we will thank God that we are not shackled by such a law, and it behoves us to use our freedom well, going forth to preach, the more diligently because others cannot; the “unsearchable riches of Christ.” This, as our readers will at once admit, is the only means to effectually overturn the power of the man of sin, to open the prison doors, and to bring out the darkened and enslaved captive to light and liberty and life. It is the means of God’s own appointment, blessing which secures honour to himself, and encircles the brow of the Redeemer with the crown which of right is his. We may civilize, we may instruct, we may restrain by authority, and conciliate by benevolence, but if we would be the instruments of converting men, we must preach to them affectionately, continuously,

faithfully, the gospel of salvation. With these views the Committee have been anxious to increase this part of the Society's labours. Since the Annual Meeting they have engaged a promising young man of undoubted piety, and considerable information, educated for the ministry among the Presbyterians, who has recently become a Baptist; he will for the present be stationed at Belfast, partly that he may continue his studies in connexion with missionary work in that large and flourishing town; and they are desirous of meeting with other men whose hearts God has touched with pity for Ireland. Their station at Clonmell will be vacant from the first of June, in consequence of the removal of Mr. Smith to this country. The health of Mrs. Smith rendered their removal expedient, and we anticipate that on the return of our brethren Hinton and Stovel from their missionary tour in Ireland, the cry to send more labourers there will become more loud and urgent than ever. Christian friends, suffer not the cry to be heard in vain!

We wish only to add on the subject of funds, that it must not be supposed, because our report was encouraging, therefore we shall do well enough without much effort. When the demands for the current quarter are met it is exceedingly probable that notwithstanding that encouraging report, the Treasurer will be near £200 in advance. In fact, the encouragement is only comparative. Last year at this time we had an anticipated debt of £500 or more, now it is about £200. If we venture much further into debt some prudent friends perhaps may censure, though some zealous disciples of him who became poor for us may commend. To the prudent and the zealous we make the same request. Do all you can, all that the condition of Ireland, other claims being borne in mind, calls for; thus will you be blessed yourselves, and made blessings to others.

One or two extracts from recent letters only shall be given. The first from a letter from brother BATES to the Secretary conveying intelligence of the death of the Society's reader, Cavanagh, under date April 20th.

Wm. Cavanagh's death has been somewhat sudden. In my last I stated that he was unwell, he had caught a fever in his unremitting attention to a beloved daughter who lay for some time in a precarious state. She has recovered, but the father is taken. He was not willing during his illness that I should visit him; so concerned was he lest I should be exposed to danger; I therefore wrote to him a letter of encouragement, reminding him of the fulness and all-sufficiency of the salvation he had endeavoured to make known to others. On Thursday, April 5, he was exceedingly unwell, deprived of the power of speaking, but intimating in such manner as he could that all was tranquillity and joy in his soul. On Lord's day the 8th, he was removed from this vale of sorrow and imperfection. He had served the Society nearly 16 years, during which time he conducted himself with prudence and affection in his family, with honesty and uprightness in his dealings with men around him, and with Christian fidelity as a member of the church and an agent of the Society. Many events have occurred to put his principles and character to the test; but so far as I know, he has always acted so as to leave no blemish upon his reputation. He was no hireling. Constrained to prosecute his work by the love of Christ, its duties were delightful, its trials could not intimidate or dishearten him. During the last severe winter he exposed himself very much to the severity of the weather in his unwearied efforts to do good, and especially in a journey a short time before his death round in the Laggin. But he is gone,—“Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, for they rest from their labours and their works do follow them.”

Mr. SHARMAN, Coolaney, May 3, writes to the Secretary:—

Since I returned from the Queen's County I have had 15 opportunities of preaching the gospel to my fellow-sinners. The congregations increase in number, though the present is a very busy season. On Lord's day, April 29, I had the pleasure of baptizing and adding to the small church under my care, Mr. McE., a man who understands, and so far as I can judge, has felt the power of the gospel on his heart. We sang on the occasion a hymn on Baptism, from the Baptist Magazine for March, and the ordinance was administered in the small river that runs through my own garden. Thus the Lord is mercifully bringing in one and another; as great a cause for thankfulness, perhaps, considering the circumstances of this country, as was the baptism of the first Hindoos by our missionaries at Serampore. May he hasten the happy time when all shall know him from the least to the greatest!

R. BEATY, March 1st, writes:—

I have several times visited an old man named Carty, he is about seventy years of age, and has been under affliction these three months past. He is a Roman catholic, and never learned to read; yet he has acquired a knowledge of the depravity of human nature, and of the plague of his own heart, and says that we can have no hope of salvation but alone through the merits of the Saviour; that he came down from heaven, and suffered for sin, but was himself without sin; that our best works have the nature of sin in them, and cannot please God. He talked a good deal of the vanity of all things here below. I read for him the 1st chapter of Peter, showing that

the apostle said "All flesh is as grass, and all the glory of man as the flower of the grass," telling him that we ought to have our affections placed on things above, not on things on the earth. I also read for him, in Luke xvi., the account of the rich man and Lazarus. Whilst I read for him he heard with remarkable attention. This poor man's grandchildren attend the Templehouse School, and by this means the Word of truth has been brought to his cabin, and hearing the children read and commit to memory portions of Scripture from time to time, seems to have been very profitable to him.

JOHN MONAGHAN, March 1st, writes:—

You will, by looking over my journal, perceive that I have visited fifty-five families once or twice each, during this month, exclusive of those mentioned on the outside page. You will also perceive, that my labours are not merely confined to the neighbourhood where I live, but are regularly extended through different parts of the baronies of Liney, Corrin, and Coolavin; and I am happy to say, that in many places where I call in this benighted district, I am received with a degree of cheerfulness which far surpasses my expectations.

On the 3rd of February, I entered the house of James D., and proceeded to read several portions of the Irish Testament to nine individuals, all Roman Catholics; was asked several questions by one of the hearers, to which I trust I was enabled to reply according to the Scriptures. I endeavoured to point out, from several portions of the Word, the nothingness of our supposed good deeds, and the all-sufficiency of Christ as the end of all righteousness to all believers. During this time I was attentively heard, and at my departing, all expressed their satisfaction at what they heard.

On the 5th, read the 3rd of Colossians in the house of R. T. Green, of Boyle, who seems to be much improved by the reading of the Scriptures. This man is a priest's brother, and has lately become a convert from Popery. I exhorted him, from this instructive chapter,

to show to all whose eyes had been now fixed upon him, that this interesting change had been deeply effected in his mind, as well as in his walk in life and conversation. During this time all present seemed deeply interested.

February 14th. Had this day an interesting interview with Priest D., of R. We conversed freely upon several religious topics for about two hours. During this time nothing harsh or unfriendly transpired. At my parting, he requested that his sincere thanks would be presented to the Society for an Irish Bible a kind friend had enabled me to bestow upon him.

RICHARD MOORE, date March 1, writes:—

I am glad that I am enabled to go from house to house, reading and explaining the Word of God to my poor perishing countrymen, whom the Lord has inclined to hear the Word of his grace, the most of whom are anxiously endeavouring to obtain spiritual knowledge, and such knowledge as the world can neither give nor take away. Popery has lost its influence in a great measure; they are not so anxious to attend mass, confession, and the rosary, which is a great manifestation of its declining power. They are getting very friendly, the spirit of hostility is gone; they receive me into their cottages with the greatest affection, many reproving me for not attending more frequent. Thus, having a free access, I trust in a short time the Lord will accomplish and perform a great work among them.

The schools in my district are well attended this month. With much difficulty the masters fill the arduous task devolving upon them. I have felt much delight in visiting them so oft, seeing so many adults attending, it being the slack season of the year, and their attention being roused to hear the Word of His grace, which will cultivate good morals in those who obey.

The day I got the tracts, I distributed twenty-two of them before I got home, chiefly among Catholics; I had not more than half a supply.

CONTRIBUTIONS

(except annual)

From April 20, to May 20, 1838.

| | |
|--|--------------|
| Female Baptist Irish Society, by | |
| Mrs. Ivimey, previously acknowledged | 14 12 6 |
| Received since | 2 12 6 |
| | <hr/> 17 5 0 |
| Lion-street, Walworth, Auxiliary, by Mrs. | |
| Chin | 20 0 0 |
| Mr. Herne, don., by Rev. C. Stovel | 5 0 0 |

| | |
|-------------------------------|---------------|
| Wallingford, Rev. Jos. Tyso:— | |
| Collections | 3 16 10 |
| Mr. Field | 0 10 0 |
| Mr. Jos. Gammon | 0 10 0 |
| Mrs. Palmer | 1 1 0 |
| Mr. Wells, Slade End | 1 1 0 |
| | <hr/> 6 18 10 |

